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Editorial Introduction

No emphasis of Southern Baptists has proved to be of greater worth than the annual January Bible Study. Many pastors spend a week in intensive Bible instruction, while others plan a series of biblical sermons based upon the scripture under consideration. Regardless of the method employed, the annual period of biblical study has come to be anticipated by pastors and congregations alike. The study in January, 1960 is to be in the Pastoral Epistles. Professor Curtis Vaughan makes a valuable contribution to the pastor's preparation for this study in his article, "A Selected Bibliography for the Study of the Pastoral Epistles." Here is a helpful discussion of the best in modern treatises and commentaries on the Pastorals which are available in English.

One of the trends in contemporary preaching is a new interpretation of the importance of biblical sermons. The average minister who seeks to do biblical preaching, however, feels a limitation in the exegesis of a text, either because of his inadequacy in the use of the original languages or because of a small library. There may be a tool which he possesses but which he has never learned to use efficiently. This tool is his concordance. In an article, "Preaching Values in Hebrew Words," Professor William H. Rossell demonstrates how effectively a concordance may be used in the preparation of a sermon. He makes a case study in the 23rd Psalm and offers many helpful sermon ideas based on the Hebrew text.

For the first time in four centuries a thoroughgoing reinterpretation and reappraisal of the Radical branch or Left wing of the sixteenth century Reformation is being undertaken. Newly obtained source materials, long neglected or undiscovered, are making possible such a contemporary effort. Of major im-

portance in this research are the evangelical anabaptists. Among the ablest research scholars in this field is Dr. Franklin Hamlin Littell, now professor of church history, Candler School of Theology, Emory University, Atlanta, Georgia. Professor Littell, author of *The Anabaptist View of the Church* and of *The Free Church*, has perhaps been more interested than any twentieth century anabaptist scholar in the missionary teaching and practice of the Anabaptists. The editorial board is privileged to present to its readers Professor Littell's essay, "Protestantism and the Great Commission," first delivered at Harvard Divinity School, November 26, 1956, and subsequently delivered in part at Southwestern Baptist Theological Seminary, April 10, 1959. This recital of the Anabaptist response to the Great Commission should challenge contemporary Christians in their own obedient response to the Great Commission.

Congregational singing has made a vital contribution to the spiritual warmth of evangelical worship. There are evidences, however, that such congregational participation is less effective today than has been true formerly. What are the causes of this change in emphasis and usefulness? Professor T. W. Dean, professor of theory and composition, School of Church Music, Southwestern Baptist Theological Seminary, discusses this problem in his article, "Congregational Singing: A Historical Perspective for Contemporary Problems." Professor Dean briefly traces the history of congregational singing from the early Christian Era to the major evangelical movements of the nineteenth century as a background for his concluding critique.

"Fundamentalism" is a term common to the vocabulary of most all religious leaders in America today. Doubtless the definitions which might be offered by those who use the term would be legion. Fundamentalism as an occurrence in American church history is now being studied more carefully, although a definitive treatment of the entire movement is yet to be

produced. Dr. C. C. Goen, former pastor of Oak Avenue Baptist Church, Ada, Oklahoma, received the B.D. and Th.D. degrees from Southwestern Baptist Theological Seminary and now is a candidate for the Ph.D. degree at Yale University. His article, "The Rise of Fundamentalism," deals with the theological side of Fundamentalism. Wisely Dr. Goen interprets the movement on a national basis and thus avoids the pitfall of misjudging Fundamentalism solely as a sectional movement or from the standpoint of a single denomination. Some students of contemporary theology may be more insistent to interpret other theological movements besides Fundamentalism as contributing to the vindication of the supernatural nature of Christianity.

Much has been written about the pressures of the modern pastorate. None of it comes as "news" to the busy minister of today. He is well aware of the tensions of his office — the stress of the age, with resultant soul problems in his life and the lives of his people, the growing complexity of the work of the ministry, taxing his fullest spiritual, emotional, and physical strength, and the problems resulting from an increased activism in the church, to mention only a few. Professor C. W. Brister writes on "The Ministry in an Age of Stress" to remind his readers that such tensions have always been a part of the work of the minister and to offer several stimulating spiritual solutions to the minister's problem with the pressures of his office. Professor Brister writes from a background of thorough training and practical experience as a pastor. His article does much to stimulate the pastor to examine his own emotional security, that he may be of spiritual service to others who rely upon him for guidance.

Behind every successful enterprise there stands a man whose initiative, courage, and service have made the venture possible. Such a man has stood behind the renewal of the *Southwestern Journal of Theology*. Professor James Leo Garrett has served as the first managing editor of the new journal.

He was one of those responsible for the initiation of this excursion into theological journalism. He has worked skillfully in the building of a strong subscription list and in the organizing and projection of the first issues. Professor Garrett has recently joined the faculty of the Southern Baptist Theological Seminary, Louisville, Kentucky. The editorial board joins the members of the Southwestern faculty and the many former students and friends of Professor Garrett in expressing sincere gratitude for the outstanding service which he has given through the journal. It will continue to be a monument to his labors.

A Selected Bibliography For The Study Of The Pastoral Epistles

Curtis Vaughan

This article, presenting only a brief selection of representative titles, does not attempt to give an exhaustive bibliography to serve the needs of the technical scholar; it is rather drawn up in the hope of giving practical guidance to the busy pastor who desires to do serious study. This being the case, it is concerned only with works written in, or translated into, English. No account is taken of periodical literature, for most of this is not accessible to the pastor. Moreover, in view of the limitation of space it has been necessary to confine the survey to books published within the last century, and then to mention only the most significant.

The literature to be discussed is arranged under three heads: first, special treatises; second, commentaries on the Greek text; and third, commentaries on the English text.

I. Special Treatises

In addition to general works on New Testament introduction, books on the apostolic age and the life and epistles of Paul, and articles in Bible dictionaries, a number of special studies relating to particular problems and aspects of the Pastorals have been written.

Works Pertaining to Authenticity

The Pastoral Epistles were the first of Paul's writings to be denounced by modern skepticism. In 1804 Schmidt cast a suspicion on the genuineness of I Timothy, and in 1807 Schleiermacher voiced the first determined attack against it. In 1835 Baur advanced his theory that all of the Pastoral letters were productions of the second century written in the name of Paul to stem the tide of Marcion's Gnosticism and to advance the organization of the early church.[1] Since that time the genuine-

[1]Cf. J. P. Lilley, *The Pastoral Epistles* ("Handbooks for Bible Classes;" Edinburgh: T. & T. Clark, 1901), pp. 6-9.

ness of these epistles has been questioned more widely than has that of any of Paul's other epistles. A few of the principal works in this debate are listed.

Against their authenticity. — Harrison's *The Problem of the Pastoral Epistles,*[2] written first as a doctoral thesis and then revised and published in 1921, marked a milestone in the history of the study of the Pastorals. It is the most effective attack ever made against the authenticity of the epistles and has likely done more than any other work to influence modern scholars to give up belief in their apostolic authorship. In his investigation of their origin Harrison makes a minute analysis of the language and style of the Pastorals and compares their linguistic pecularities with the generally accepted epistles of Paul. From this analysis he draws three general conclusions: First, because the Pastorals show more agreement with second century writers than with the other epistles ascribed to Paul, the traditional view of their authorship must be rejected. Second, although not Pauline as a whole, they do contain five genuine fragments from Paul. (These fragments are identified as follows: (1) Titus 3:12-15; (2) II Tim. 4:13-15, 20,21a; (3) II Tim. 4:16-18a; (4) II Tim. 4:9-12, 22b; (5) II Tim. 1:16-18; 3:10, 11; 4:1, 2a, 5b-8, 19, 21b-22a.) Third, II Timothy was written first, then Titus, then I Timothy.

Defending their authenticity. — Much more has been written in defense of Pauline authorship than has been written against it. Two chapters in Lightfoot's *Biblical Essays*[3] — "The Date of the Pastorals" (ch. XI) and "St. Paul's History After the Close of Acts" (ch. XII) — relate to the question of authenticity. Shortly after Lightfoot's death Findlay's brilliant defense of the apostolic authorship was published as an appendix to the English translation of Sabatier's *The Apostle Paul.*[4] One year later Godet's *Studies on the Epistles*[5] appeared. The chapter on the Pastorals, entitled "Last Labours of a Soldier of Christ," defends the apostolic authorship and gives a brief analysis of

[2] P. N. Harrison, *The Problem of the Pastoral Epistles* (London: Oxford University Press, 1921).
[3] J. B. Lightfoot, *Biblical Essays* (London: Macmillan & Co., 1893).
[4] A. Sabatier, *The Apostle Paul* (Trans. by A. M. Hellier; London: Hodder & Stoughton, 1896).
[5] F. Godet, *Studies on the Epistles* (Trans. by Annie Holmden; London: Hodder & Stoughton, 1897).

the content of the letters. In the first decade of the twentieth century Knowling's reverent and scholarly lecture on "The Pastoral Epistles" was published as a part of his great work, *The Testimony of St. Paul to Christ.*[6] About the same time J. D. James wrote his *The Genuineness and Authorship of the Pastoral Epistles.*[7] This is a full statement of the problem from the traditional point of view. More recently Guthrie, tutor in New Testament language and literature in the London Bible College, has prepared *The Pastoral Epistles and the Mind of Paul.*[8] This volume of only forty-four pages deals with the psychological aspects of the problem of authenticity and is an able answer to some of the difficulties magnified in Harrison's book.

Works on the Teaching of the Epistles

Several studies relating to the teaching of the Pastoral Epistles may be consulted with profit.

On the error combatted. — One of the marked features of the Pastorals is the manner in which they refer to false teaching. A clear perception of the nature of this heresy is important as well for the defense of the authenticity of the books as for an understanding of their message. Three different interpretations of the error have been advocated: It has been identified with the full blown Gnosticism of the second century, with the incipient Gnosticism of the first century, and as a first century heresy with Judaic roots. Obviously the first view rules out the possibility of Pauline authorship, but neither of the others is inimical to it. Hort's lecture on "The Pastoral Epistles" in his *Judaistic Christianity*[9] is an inquiry into this matter. After careful investigation he concludes that the error condemned in the Pastorals is a first century error with Jewish affiliations, not Gnostic.

On the ecclesiology reflected. — Because of the very nature of these epistles a large portion of their contents has to do with pastoral duties, church organization, and the administration

[6]R. J. Knowling, *The Testimony of St. Paul to Christ* (London: Hodder & Stoughton, 1905).

[7]J. D. James, *The Genuineness and Authorship of the Pastoral Epistles* (London: Longmans, Green, & Co., 1906).

[8]Donald Guthrie, *The Pastoral Epistles and the Mind of Paul* (London: The Tyndale Press, 1956).

[9]F. J. A. Hort, *Judaistic Christianity* (London: Macmillan & Co., Ltd., 1898).

of church affairs. On questions relating to these matters all of the better commentaries have something to say, but by all means the reader should consult Lightfoot's classic dissertation on "The Christian Ministry" in his *St. Paul's Epistle to the Philippians.*[10] Also recommended are two chapters in Hort's *The Christian Ecclesia:* "Titus and Timothy in the Pastoral Epistles" and "Officers of the Ecclesia in the Pastoral Epistles."[11]

Sermonic Literature

Since this article is written for preachers, reference should be made to some of the sermonic literature treating the Pastorals. The works of three eminent English preachers of a past generation are of primary importance. Parker, a Congregationalist, has four scintillating discourses from I and II Timothy in his *The People's Bible.*[12] Maclaren, a Baptist who achieved a world-wide reputation through his sermons and writings, has a number of thoroughly biblical and beautifully written sermons in his well-known series *Expositions of Holy Scripture.*[13] Spurgeon, who never found an auditorium large enough to accommodate the crowds who wanted to hear him, and who published thousands of sermons, has three sermons from the Pastorals in his twenty volume *"Memorial Library."*[14] The richest mine, however, is found in his *Treasury of the New Testament,*[15] which contains about thirty sermons on the epistles to Timothy and Titus. These are models of Puritan exposition and convey a powerful appeal to the conscience. A sixty-four page address on I Tim. 6:12, published in booklet form and entitled *The Greatest Fight in the World,*[16] is a must for every evangelical preacher.

[10]J. B. Lightfoot, *St. Paul's Epistle to the Philippians* (Grand Rapids: Zondervan Publishing House, n.d.).

[11]F. J. A. Hort, *The Christian Ecclesia* (London: Macmillan & Co., Ltd., 1908).

[12]Joseph Parker, *The People's Bible* (New York: Funk & Wagnalls Co., n.d.), vol. XXVII.

[13]Alexander Maclaren, *Expositions of Holy Scripture* (11 vols.; Grand Rapids: Wm. B. Eerdman's Publishing Co., 1952).

[14]Charles H. Spurgeon, *Spurgeon's Sermons* (20 vols.; Grand Rapids: Zondervan Publishing House, n.d.).

[15]Charles H. Spurgeon, *The Treasury of the New Testament* (London: Marshall, Morgan, & Scott, Ltd., n.d.), vol. III.

[16]Charles H. Spurgeon, *The Greatest Fight in the World* (Toronto: The Gospel Witness, n.d.).

Finally, the reader's attention is called to several more recent works. Morgan, possibly the foremost expositor of this century, has seven sermons on I and II Timothy in *The Westminster Pulpit.*[17] Ironside, who spent the last years of his life as pastor of the Moody Memorial Church in Chicago, published two volumes, both of which are popular lectures: *Studies in Hebrews and Lectures on Titus,*[18] and *Addresses on the First and Second Epistles to Timothy.*[19] King, a gifted British minister, has a slender volume on II Timothy entitled *To My Son.*[20] It is full of illustrative material and seeds for sermons. The fact that it has gone through four printings since 1944 attests its usefulness. In 1951 the same author published a similar work on I Timothy entitled *A Leader Led.*[21]

II. Commentaries on the Greek Text

An entirely satisfactory English commentary on the Greek text is still lacking, but a number of important works are available.

British Works. — Ellicott's *A Critical and Grammatical Commentary on the Pastoral Epistles,*[22] for many years considered the most exact and trustworthy treatment of these epistles, is staunchly conservative but very dry and out of date. Offering a severely and purely grammatical analysis, his works have been described as differing from the usual style of commentary "as pure wheat differs from merchantable flour."[23] Most preachers, however prefer to have their biblical wheat already ground and processed. Bernard's volume in the *Cambridge Greek Testament*[24] consists mainly of terse comments intended for students but is admirably clear and full of know-

[17] G. Campbell Morgan, *The Westminster Pulpit* (10 vols.; New York: Fleming H. Revell Co., n.d.).

[18] H. A. Ironside, *Studies in Hebrews and Lectures on Titus* (New York: Loizeaux Bros., Inc., n.d.).

[19] H. A. Ironside, *Addresses on the First and Second Epistles to Timothy* (New York: Loizeaux Bros., Inc., n.d.).

[20] Guy King, *To My Son: An Expositional Study of II Timothy* (London: Marshall, Morgan, & Scott, Ltd., n.d.).

[21] Guy King, *A Leader Led: A Devotional Study of I Timothy* (London: Marshall, Morgan, & Scott, Ltd., 1951).

[22] Charles John Ellicott, *A Critical and Grammatical Commentary on the Pastoral Epistles* (Andover: Warren F. Draper, 1865).

[23] C. E. Stowe in the "Introductory Notice to the American Edition" of Ellicott's *Commentary on St. Paul's Epistle to the Galatians* (Andover: Warren F. Draper, 1864), p. I.

[24] J. H. Bernard, *The Pastoral Epistles* ("The Cambridge Greek Testament"; Cambridge: At the University Press, 1906).

ledge. Parry's *The Pastoral Epistles*[25] is a scholarly work intended "to institute a fresh inquiry into the critical and exegetical problems" on which the question of the genuineness of the Pastorals depends. The writer succeeds in providing one of the best defenses of Pauline authorship, but his commentary on the text occupies only eighty-six pages and is not otherwise distinguished. Hilliard's *The Pastoral Epistles*,[26] written mainly for candidates for the ministry in the Church of England, is similar in scope and format to Parry's work but lacks the depth and breadth of scholarship found in it.

The most learned volume is that of Lock in the *International Critical Commentary*.[27] It is a valuable, though sometimes hesitating defense of the Pauline authorship by one who made the Pastoral Epistles the special study of his life. His treatment of the text provides a mine of information but, though relatively brief, is too technical to please the palate of most pastors.

The most recent publication on the Greek text is Simpson's brief but serviceable *The Pastoral Epistles*.[28] The author has rich command of the English language, writes in a fascinating style, and is a convinced advocate of Pauline authorship. Though tending sometimes to press classical parallels too far, he offers many valuable lexicographical comments. Taylor, in his review for the *Expository Times*, took issue with some of Simpson's conservative positions but concluded that his work is one which "no close student of the Pastoral Epistles can afford to miss."[29]

American Works. — Five works of note have been written on the Greek text by Americans. Vincent's treatment, included in his *Word Studies in the New Testament*,[30] denies the Pauline authorship. Robertson's volume in his *Word Pictures in the*

[25] R. St. John Parry, *The Pastoral Epistles, With Introduction, Text, and Commentary* (Cambridge: The University Press, 1920).

[26] A. E. Hilliard, *The Pastoral Epistles of St. Paul* (London: Rivingtons, 1910).

[27] Walter Lock, *A Critical and Exegetical Commentary on the Pastoral Epistles* ("The International Critical Commentary"; New York: Charles Scribner's Sons, 1924).

[28] E. K. Simpson, *The Pastoral Epistles* (London: The Tyndale Press, n.d.).

[29] Vincent Taylor, book review in the *Expository Times*, LXVI (1954), 76.

[30] Marvin R. Vincent, *Word Studies in the New Testament* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1946), vol. IV.

New Testament[31] was written about half a century after that of Vincent and was intended somewhat to supplement that work in the light of the new knowledge of Greek which the intervening years had brought. Lenski's volume on the Pastorals,[32] a part of his massive and monumental series on the entire New Testament, appeared in 1937. The author, a Lutheran of pronounced conservative persuasion, illumines the text with an original translation and perspicuous notes. Though he is sometimes too verbose, he is nearly always helpful, and one who loves the Word of God will rarely ever pull up an empty bucket from Lenski's well. Wuest's *The Pastoral Epistles in the Greek New Testament*[33] is a verse-by-verse exegesis prepared for the person who has little or no knowledge of Greek. It is not marked by great originality but is exceptionally helpful in making available to the average reader the riches of the Greek text. The latest work is by Kent, minister in the Brethren Church and professor of New Testament at Grace Theological Seminary. The exegesis is on the Greek text but all Greek words are anglicized.[34]

III. Commentaries on the English Text

Of the many commentaries on the English text only a small number of the best ones may be mentioned. These are grouped according to their view of the authorship of the epistles — those rejecting full Pauline authorship being named first; then following, those acknowledging it.

Rejecting Pauline Authorship

Three important commentaries have been written on the English text by men who reject the Pauline authorship of the Pastorals. In 1936 Scott's work in the *Moffatt New Testament Commentary*[35] was published. Based on James Moffatt's transla-

[31]Archibald Thomas Robertson, *Word Pictures in the New Testament* (New York: Harper & Bros. Publishers, n.d.), vol. IV.

[32]R. C. H. Lenski, *The Interpretation of St. Paul's Epistles to the Colossians, to the Thessalonians, to Timothy, to Titus and to Philemon* (Columbus, Ohio: Wartburg Press, n.d.).

[33]Kenneth S. Wuest, *The Pastoral Epistles in the Greek New Testament for the English Reader* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1952).

[34]Homer E. Kent, Jr. *The Pastoral Epistles* (Chicago: Moody Press, 1958).

[35]Ernest F. Scott, *The Pastoral Epistles* ("The Moffatt New Testament Commentary"; New York: Harper & Bros. Publishers, n.d.).

tion of the New Testament, it provides, instead of a verse-by-verse analysis, a running comment on the text. Scott contends that these epistles in their present form cannot be from Paul's pen but feels that they do contain genuine Pauline fragments. He conjectures that some brief notes of Paul fell into the hands of a later teacher who, using these fragments as a nucleus, composed the Pastorals and issued them in the name of Paul.

The second book is by Easton,[36] an Episcopal scholar who taught for many years at the General Theological Seminary in New York. He regards the Pastorals as the work of a Paulinist of the second century but, like Scott, seeks to retain a few genuine Pauline fragments. Accepting Harrison's order for the epistles, he gives a translation and a simple exposition of the text (by paragraphs), and then takes up the more complex exegetical problems in detached notes. The most serviceable part of the book is the last sixty-six pages, which contain a series of word studies presenting a wealth of material in useful and convenient form. Since the book was designed for the non-technical reader, even these word studies can be profitably read without a knowledge of Greek.

The latest publication from the non-Pauline view is the work on the Pastorals in *The Interpreter's Bible.*[37] It is frankly based on the theory that these epistles, in large part at least, are to be explained out of the historical context of the first half of the second century. Occupying more than 200 large and readable pages, it is in three parts: an introduction and an exegesis by a Methodist seminary professor, and an exposition by a Presbyterian pastor. The introduction is especially useful in giving the consensus of recent opinion on the epistles. The exegesis is an attempt to show what the text meant for the writer and the people of his day. The exposition is an explanation of the significance of the text for today's readers and an effort to apply it to their needs.

Accepting Pauline Authorship

From 1860-1900. — The last four decades of the nineteenth century witnessed the appearance of at least six significant

[36] Burton Scott Easton, *The Pastoral Epistles* (New York: Charles Scribner's Sons, 1947).

[37] Fred D. Gealy and Morgan P. Noyes, *The First and Second Epistles to Timothy and the Epistle to Titus* ("The Interpreter's Bible," vol. XI; New York: Abingdon Press, n.d.).

commentaries. First came Van Oosterzee's contribution to Lange's *Commentary on the Holy Scriptures.*[38] Published in German in 1860 and translated into English nine years later, it offers a reverent and conservative interpretation, rich in exegetical and doctrinal material. Fairbairn's *The Pastoral Epistles,*[39] a volume of 451 pages written to explain, vindicate, and apply the truths of this portion of the Word of God, was first sent forth in 1874, but it continues to be a standard conservative interpretation. It is a verse-by-verse exposition based on an original translation and is distinguished by rich biblical scholarship. The author, a Scotch Presbyterian minister, was widely known as principal of the Free Church College of Glasgow. Humphreys' work in the *Cambridge Bible for Schools,*[40] released in 1879, is not particularly "meaty" or suggestive but is clear and to the point. Plummer, an imminent Anglican scholar who was the author of many commentaries, wrote the work on the Pastorals in *The Expositor's Bible.*[41] First published in 1888, it contains a rather full exposition of the leading ideas of the epistles. In 1890 the work of Harvey, a Baptist professor in Hamilton Theological Seminary, was published in *An American Commentary on the New Testament.*[42] It affords a sane, stimulating, and comprehensive interpretation which is in some respects, in spite of its age, more judicious and satisfactory than any other. Finally, there is Liddon's masterly and detailed *Explanatory Analysis of St. Paul's First Epistle to Timothy.*[43] The author, an Oxford professor best known for his *The Divinity of our Lord and Saviour Jesus Christ,* drew up this careful analysis of I Timothy for the use of his pupils. It is not in the strictest sense a commentary, though it does have interpretive notes inserted as parentheses throughout the outline.

[38] J. J. Van Oosterzee, *The Two Epistles of Paul to Timothy, The Epistle of Paul to Titus* ("A Commentary on the Holy Scriptures, Critical, Doctrinal, and Homiletical," ed. John Peter Lange; trans. by Philip Schaff; New York: Charles Scribner's Sons, 1898).

[39] Patrick Fairbairn, *Commentary on the Pastoral Epistles* (Grand Rapids: Zondervan Publishing House, n.d.).

[40] A. E. Humphreys, *The Epistles to Timothy and Titus* ("The Cambridge Bible for Schools"; Cambridge: Cambridge University Press, 1907).

[41] Alfred Plummer, *The Pastoral Epistles* ("The Expositor's Bible"; New York: Hodder & Stoughton, n.d.).

[42] H. Harvey, *Commentary on the Pastoral Epistles* ("An American Commentary on the New Testament"; Philadelphia: The American Baptist Publication Society, n.d.).

[43] H. P. Liddon, *Explanatory Anaylsis of St. Paul's First Epistle to Timothy* (London: Longmans, Green, & Co., 1897).

From 1900-1950. — Two works somewhat similar in scope appeared about the turn of the century: Lilley's volume in *Handbooks for Bible Classes,*[44] and Horton's treatment in *The Century Bible.*[45] Lilley's work is the better of the two. In spite of its unpretentious size it will not fail to give valuable aid toward an understanding of these epistles. The introduction, covering approximately fifty pages, treats the Pastorals as a group, then gives the historical background and an analysis of each letter separately. The author provides his own translation of the epistles and follows this with a careful exegesis of the text. Horton, a British Congregationalist, supplies a vigorous and concise interpretation. He is moderately conservative, but his trumpet sometimes gives an uncertain sound.

Gurney has a practical and edifying study of I Timothy in *A Devotional Commentary,*[46] Moule has a rich and rewarding little volume on II Timothy published as a part of the same series.[47] Warm, evangelical, and exhibiting true spiritual insight, Moule is best known for his excellent works on Romans and the Prison Epistles.

Three works published in the second decade of the twentieth century deserve mention. One by Brown appeared in the *Westminster Commentaries.*[48] Being less critical and less detailed in its discussions, it does not measure up in some respects to some of the other volumes in that series. It does, however, have special features of its own. Written by an Anglican missionary to India, it draws frequent illustrations from the author's mission experience and thus gives to the interpretation an atmosphere of spiritual reality. The other two are American works: Carroll's classroom lectures in his *Interpretation of the English Bible*[49] and Green's 210-page manual in *The Convention*

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[44] *op. cit.*

[45] R. F. Horton, *The Pastoral Epistles* ("The Century Bible"; Edinburgh: T. C. & E. C. Jack, 1901).

[46] T. A. Gurney, *The First Epistle to Timothy* ("A Devotional Commentary"; London: The Religious Tract Society, 1908).

[47] H. C. G. Moule, *The Second Epistle to Timothy* ("A Devotional Commentary"; London: The Religious Tract Society, 1905).

[48] Ernest Faulkner Brown, *The Pastoral Epistles* ("Westminster Commentaries"; London: Methuen & Co., Ltd., n.d.).

[49] B. H. Carroll, *The Pastoral Epistles of Paul and I and II Peter, Jude, and I, II, and III John* ("An Interpretation of the English Bible"; New York: Fleming H. Revell Co., n.d.).

Series[50]. Both of these men were distinguished leaders among Southern Baptists — Carroll, founder and first president of Southwestern Baptist Theological Seminary; Greene, for thirty years president of William Jewell College — and their works are both representative of the reverent and Bible-loving spirit of the Baptist people.

In the 1920's Erdman's exposition was published under the title, *The Pastoral Epistles of Paul.*[51] The author, professor emeritus at Princeton Theological Seminary, gives a compact and conservative resume of each paragraph of the text. Small though it is, the volume may be recommended as a sane, practical, and suggestive interpretation.

Since 1950. — Since 1950 considerable interest has been shown in the Pastoral Epistles. The most recent British work, and one that may be warmly recommended, is that by Guthrie in *The Tyndale New Testament Commentaries.*[52] Although it is designed for the general reader rather than for the technical scholar, this book reflects sound evangelical scholarship. About fifty pages are devoted to introductory problems and an appendix is added in which Harrison's linguistic arguments against the authenticity of the Pastorals are examined and ably answered.

Three serviceable works have been published in America since 1950. The largest (400 pages) and most scholarly is Hendriksen's exposition in his *New Testament Commentary.*[53] After a forty-three page introduction he gives a full outline of each epistle and supplies his own translation as a basis of a verse-by-verse interpretation. The author, formerly a seminary professor, is now pastor of a reformed church. He is conservative in his approach and Calvinistic in his theology. Other works have been published by the same author on the Gospel of John, on I and II Thessalonians, and on Revelation. Also from America are two small paper-back volumes — one on I

[50]J. P. Greene, *The Pastoral Epistles* ("The Convention Series"; Nashville: The Sunday School Board of the Southern Baptist Convention, 1915).

[51]Charles Erdman, *The Pastoral Epistles of Paul* (Philadelphia: The Westminster Press, n.d.).

[52]Donald Guthrie, *The Pastoral Epistles: An Introduction and Commentary* ("The Tyndale New Testament Commentaries"; Grand Rapids: Wm. B. Eerdmans Publishing Co., 1957).

[53]William Hendriksen, *Exposition of the Pastoral Epistles* ("New Testament Commentary"; Grand Rapids: Baker Book House, 1957).

Timothy[54], the other on II Timothy[55] — by Hiebert. Simply and clearly written, they offer a concise interpretation built around a very detailed and excellent outline of the epistles.

Conclusion

On the basis of this brief survey two observations may be made. First, for the contribution of dedicated scholarship to the understanding of these epistles a tremendous debt of gratitude is owed to many men, of widely differing theological and denominational persuasions, who have bequeathed the ripe fruit of their study to succeeding generations. Truly Christ's words from long ago are appropos: "Others have labored, and ye are entered into their labor."

Second, with reference to the criticism of the Pastorals, there is both reason for concern and grounds for assurance. Though the present century has witnessed a growing disposition to approve the traditional dating and authorship of many New Testament books, the question of the authorship of the Pastorals continues to be crucial. This gives cause for concern. Yet, in spite of this, there is ample ground for assurance, for the prevailing view of nineteenth century liberalism has been modified to the extent that almost everyone admits that genuine Pauline fragments are contained in the Pastorals. And it remains true that the overwhelming majority of scholars across the years have convincingly argued that these epistles are the last will and testament of the great Apostle to the Gentiles.

[54]D. Edmond Hiebert, *First Timothy* (Chicago: Moody Press, 1957).
[55]D. Edmond Hiebert, *Second Timothy* (Chicago: Moody Press, 1958).

"Preaching Values In Hebrew Words"

William H. Rossell

The well-equipped workrooms and offices of engineers, lawyers, and physicians stand in sharp contrast to the study or workroom of the average pastor. Granted that the spiritual requirements for his call to preach have been met, still there is often a serious deficiency in the quality and availability of the tools with which he opens the riches of the Bible and communicates its good news to others.

Using The Proper Tools

When you — the preacher — apply yourself to the task of opening the treasures of God's Book there are two media of perception — the Holy Spirit's guidance and books. And what of the books? What of your library? If average, it contains the "leavings" of some man of God who has gone to his reward, a few textbooks left from college or seminary classes, perhaps a set or two of commentaries, and many books of sermons. From these must come the messages for winning the lost and nurturing the "born-again" in our churches.

In the busy schedule of the pastor, what are his tools? Does he turn to books of sermons? Then he becomes only a "rag-picker" of other minds and dishes up "warmed over potatoes" to the hungry souls who hear him. Does he turn to commentaries? All too often he reiterates the gleanings of rabbinic thought, the warped theological misconceptions of the remote past, never sure that he has grasped and communicated to others what was in the mind of the inspired writer.

It is the exceptional library that possesses books on word studies of the Scriptures. In the New Testament the works of Robertson, Vincent, Alford, Kittel, and others reflect some attempts to assist the pastor in his sermon preparation. Unfortunately, Old Testament word studies have been neglected, and there has been little of merit available for the pastor. The work of Dr. B. A. Copass[1] is an exception, but it is out of print.

[1]B. A. Copass, *Theology in Hebrew Words*, (Fort Worth: Seminary Book Store, 1938).

Too, the works of Richardson[2] and Von Allmen[3] could be mentioned, but theological word studies, while valuable, may leave vast areas of Scriptural truth untouched.

The Concordance As A Tool

There is one very important tool, too often neglected, which can open up the Scriptures for the preacher as few others: his concordance. This is particularly true if the concordance is based upon the original languages, i.e., Hebrew and Aramaic, in the case of the Old Testament. To be sure the preacher need not consult a purely Hebrew/Aramaic concordance. Two standard concordances have been available for several years — those of Young[4] and Strong.[5] Both relate the English with the Hebrew or Aramaic word of the original text. Even a minimum knowledge of Hebrew allows full usage of these valuable works. More recently a concordance of the Revised Standard Version of the Bible has been published.[6] Its value is diminished by the fact that it is not closely related to the original languages. These above mentioned works are not exclusive, but they are in print, reasonable in cost, and perhaps the best available at the present time.

When one considers the preaching values of Hebrew words it would be best to consult a concordance adapted to the Hebrew text. There has been available for several years the *Englishman's Hebrew and Chaldee Concordance of the Old Testament.*[7] It was until recently the most practical Old Testament concordance, though the fact that it is based upon the King James (Authorized) Version limits its ability to provide careful analyses of words in all cases. For the scholar who cares to wade through Latin and has the money to buy it there is the concordance of Solomon Mandelkern.[8] Happily, there has recently appeared,

[2]Alan Richardson, ed., *A Theological Word Book of the Bible* (New York: Macmillan Company, 1957).

[3]J. J. Von Allmen, ed., *A Companion to the Bible* (New York: Oxford Press, 1958).

[4]Robert Young, *Analytical Concordance to the Bible* (New York: Funk and Wagnalls Co., 1936).

[5]James Strong, *Exhaustive Concordance of the Bible* (New York: Abingdon-Cokesbury, c. 1890).

[6]John W. Ellison, ed., *Complete Concordance of the Revised Standard Version Bible* (New York: Thomas Nelson and Sons, 1956).

[7]George V. Wigram, ed., *The Englishman's Hebrew and Chaldee Concordance of the Old Testament* (3d ed., London: Walton and Maberly, 1866).

[8]Solomon Mandelkern, *Veteris Testamenti; Concordantiae Hebraicae atque Chaldaicae* (Graz: Akademische Druck and Verlagsanstalt, 1955).

at a reasonable price and with citations in English, Latin, and German, the excellent concordance of Lisowski,[9] which may be obtained through the American Bible Society. This work will make a valuable addition to the pastor's library.

A concordance may be said to outrank the dictionary or lexicon in revealing meaning, for a lexicon is only someone's estimate of what words mean in various contexts. Not only does the concordance reveal meaning, but it provides the means of knowing what writers used the same word and in what contexts or situations. It is not just a handy means of locating a favorite passage of scripture. Furthermore, as one learns to use a Hebrew concordance, he finds whole families of interrelated words and basic roots of words which merit tracing. Finally, with constant use and careful analyses, the preacher is enabled to make his own decisions as to the meaning of words, phrases, or sentences of divine rhetoric as the Holy Spirit directs.

Using The Concordance

As an example of how one might use a Hebrew concordance, e.g., Lisowski (q.v.), to study Hebrew words for their preaching values, consider a familiar portion of the Old Testament — the 23rd Psalm. While the prologue, "The Lord is my shepherd," and the epilogue, "I will dwell in the house of the Lord forever," are couched in human terms, the central theme of the psalm is in the language or thought of a sheep as it looks at its shepherd and contemplates his reliability and the blessings of having him as a careful leader.

The Lord is my shepherd;
I shall not want.

The shepherd *roeh*[10] played a prominent role in the life of ancient Israel. It is not strange then that the shepherd theme should pervade much of the poetic and prophetic literature. This theme is carried over into the New Testament. The psalm was composed by one who knew sheep and who had been around them enough to think their thoughts. The psalmist, thinking

[9]Gerhard Lisowski, *Konkordanz zum Hebräischen Alten Testament* (Stuttgart: Privileg. Württ. Bibelanstalt, 1958).

[10]Lack of special type makes my transliteration of Hebrew words only an approximation. It is not to be thought of as a scientifically accurate rendering of the Hebrew phonology.

as a sheep might regarding his shepherd, utters his praise of Yahweh whose leadership lacks nothing. Thus, he exclaims *lo echsar* "I shall not lack (anything)."

He maketh me to lie down in green pastures;
he leadeth me beside the still waters.

The tender care of Yahweh as shepherd is evidenced by the fact that the sheep has the best of pasture and water for his needs. The sheep lies down *bine'ot desha* "in meadows of grass," i.e., in lush, green grass which furnishes ample food. One may check his concordance and note mention of such lush areas in Amos 1:2 and Zephaniah 2:6. These areas are found only where the supply of water is ample, such as at a deep spring or oasis. Thus, the sheep *ravats* "stretches out" in lush grass found only where he is *nahar* "led to water" beside the *me menuchot* "dependable waters." These are not so much still waters as they are dependable waters. When this word *menuchot* is traced to its basic root and derivatives it is found to mean "security" in many instances. For example, in Ruth 1:9 Ruth and Orphah are told by Naomi to go home and find husbands who will provide some *menuchah* "security" for them. Also in Ruth 3:1 Naomi asks Ruth whether she should not find her (Ruth) some "social" security *manoach* i.e. a husband,[11] which would be the best thing for her. Thus, the waters mentioned here are waters of security or dependable waters, not those of a flash flood, nor those of a stream bed which might be filled at one season and dry the next. These are deep springs which keep a ready supply of water available for the sheep.

He restoreth my soul; he leadeth me in
the paths of righteousness for his name's sake.

Not only is a good supply of grass and water provided for the sheep, but the sheep is given a chance to rest often and led only in the best paths. The Hebrew literally reads, "He (the shepherd) lets me get my second wind, i.e., refresh myself. He leads me in the best paths because he is reliable."

The phrase *yeshovev nefesh* means "restores breath or self." In the case of a sheep this would best be rendered, "allows me to get my second wind." This concept is found in

[11]The only kind of social security available in those days.

the Scriptures on both the physical and spiritual plane.[12] In Ruth 4:15, for instance, the same root is found in the phrase *meshiv nefesh* "a restorer of life" which Obed, the son of Ruth, is called. It is he who gives Naomi her second wind spiritually as she emerges from the bitterness of losing husband and sons and now finds that Ruth has provided her, as it were, with another son. She recovers, i.e., gets her second wind spiritually.[13]

Further, the sheep is led *bemagele tsedeq* "in paths of rightness," i.e., in safe and, therefore, the best paths. The term *tsedeq* is translated "right, righteous(ness), rightness." It connotes that which is best for the individual. When applied to a path, it means the best path. This path has been traveled before by other shepherds with their animals and is a route that is well-known and certain. Therefore, both the sheep and shepherd can have confidence that they know where they are going and that they will get there. And why does the shepherd lead so? *Lema'an shemo* "because of his name," i.e., because he is reliable. The *shem* "name" is synonymous with the character of the person. Man honors the Name of God. Man prays in the Name of the Father. Miracles are done in the Name of Jesus. It is the character of His person, His reliability, on which are based man's present and future hopes — in His Name.

Yes, the shepherd is reliable. He is the good shepherd. The words of Jesus in John 10:11f come to mind. This is no hireling. He takes the sheep on the best paths. He sees that the sheep gets its second wind, is allowed to rest when tired. Abundant water and grass are provided for the sheep. In fact, the shepherd takes care of all the needs of the sheep.

> *Yea, though I walk through the valley of*
> *the shadow of death, I will fear no evil:*
> *for thou art with me; thy rod and thy staff*
> *they comfort me.*

The Psalmist continues his meditation concerning the good shepherd in terms of the sheep. He thinks, "Even though I pass through a shadowy canyon, I will not fear evil, for you are with me. Your rod and staff give me assurance." The phrase

[12]Spiritual applications of physical phenomena are common in the Hebrew thought processes. This is evident throughout the Scriptures. Cf. Ludwig H. Köhler, *Hebrew Man* (London: SCM Press Ltd., 1956), pp. 115f.; H. H. Rowley, *The Faith of Israel*, (Philadelphia: The Westminister Press, 1956), pp. 84f.

[13]Cf. Ps. 35:17; Prov. 25:13; Job 33:30; Lam. 1:11, 16, 19.

bege tsalmawet "(pass through) a shadowy canyon" is found only here in the Old Testament. It points to the fact that not all paths that sheep and shepherd travel are safe. The word *tsalmawet*[14] commonly occurs with the word *choshek* "darkness," coupled for parallelism. This is the narrow defile where little sun can reach and where beasts of prey (the evil that a sheep might fear) lie ready to spring upon the sheep. However, even here there is a sense of assurance that the equipment, rod and staff, of the good shepherd are ready to beat off animal attack.

The root *nacham* found at the end of this verse is used throughout the Old Testament in the sense of comforting, consoling, giving assurance. It is commonly used of a superior caring for the needs of an underling, or, often of God's giving assurance to his people.

> *Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over.*

Here is a trilogy based on or amplifying the second stychos of the first verse and indicating further how well the shepherd cares for the needs of the sheep. Much misunderstanding of this verse has arisen due to the word *shulchan* "table." Immediately one pictures a four legged object upon which food is placed. However, the phrase translated "thou preparest a table" *taarok shulchan* simply means "you provide food,"[15] and this is done while the sheep's enemies, the beasts of prey, look on and can do nothing about it. And so the sheep is fed rather than being killed and eaten by the natural enemies which skulk in the shadows. Again, the other parts of the trilogy seem couched in poetic language "anointing the head with oil" and "my cup (is) saturation," to indicate that the best of care is enjoyed by the sheep.

The word *shulchan* "table" in this verse could be indicative of the mesa[16] or table-land such as exists in the western areas of the United States. This meaning is tempting in light of the *ge tsalmawet* "shadowy canyon" in the preceding verse. Thus, it is possible to understand this verse as stating that the shepherd prepares a place at night, not in the "shadowy canyon"

[14]Not from *tsel* "shadow" and *mawet* "death" as once thought, but linked to Accadian *salamu* "dark(ness)."

[15]Cf. Isa. 21:5; 65:11; Ps. 78:19; Prov. 9:2.

[16]From the Latin *mensa* "table."

where danger lurks, but on the high mesa or table-land where enemies cannot easily molest the sheep. If the sheep is hurt by brambles or animal fangs, oil is available for anointing the wounds. In fact, everything possible is cared for — *kosi rewayah* "my cup (is) saturation."

> *Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.*

The phrase *tov wachesed* "goodness and mercy" is unique in the Old Testament. Goodness and mercy, i.e., "everything good" can be provided only by the good shepherd. These ideals *radaf* "pursue" the sheep as long as he lives. Naturally, since the good shepherd provides so well for the sheep, there is no need to look further for a place to stay. The *beth YHWH* "Yahweh's House" is the safe fold where everything good abounds *le'orek yamim* "to length of days."

If the preacher will note how often the people of God are spoken of as sheep throughout the Bible, he will have a greater appreciation of this beautiful psalm.

> *Ki hu' 'elohenu wa'anachnu 'am marito wetso'n yado*
> "For he is our God; and we are the people of his pasture, and the sheep of his hand."
> (Psalm 95:7)

Protestantism And The Great Commission

Franklin H. Littell

> Jesus Christ is the gospel we proclaim. He is also Himself the Evangelist. He is the Apostle of God (Heb. 3:1) sent to the world to redeem it.
> To evangelize is to participate in His life and in His ministry to the world . . . .
> In and by this ministry the Church lives in the power of the Holy Spirit whose work enables and confirms its testimony . . . .
> Evangelism is no specialized or separate or periodic activity, but is rather a dimension of the total activity of the Church.[1]

So reported Section II to the Second Assembly of the World Council of Churches at Evanston. The apostolic office of evangelism is thus proclaimed as an obligation of the whole people of God—a logical but belated outworking of the Reformation principle of the priesthood of all believers. As will be seen, however imperfectly the Reformers realized the ideal of a general pastoral office, they completely failed in their time to develop a theology of missions, an active program of evangelism, a concept of the church as a missionary community.

Today, in America, such a view of the work of the church is hardly startling. The battle-cry of the early Student Volunteer Movement is still a part of our tradition. Memories of Robert Wilder's *The Great Commission,* of the "Haystack Meeting," of Luther Rice and Samuel J. Mills are common coinage yet. It is commonly accepted that all should go to the field who can, and those who cannot should support those who do. It is regarded as a fair test of life in a local congregation to ask the percentage of its annual budget committed to the missionary enterprise. Even today, however, this attitude to the

[1] *Evanston Speaks* (London: World Council of Churches/SCM Press, 1954), pp. 31, 32, 33. "Christian missions indeed are nothing more or less than the expansion of the Church." William Paton, *A Faith for the World* (London: Edinburgh House Press, 1929), p. 107. See also my *The Free Church* (Boston: Starr King Press, 1957), ch. VII.

Christian mission* is common only among the free churches. In a tribute to Professor Kenneth Scott Latourette of Yale, Professor Ernst Benz of Marburg has contrasted the two points of view which yet prevail:

> While in Germany not the *Landeskirchen* but the missionary societies are the carriers of the mission, (missionary societies) which are private enterprises, in the United States it is taken for granted that the mission is a function of the individual churches . . . .
> In the American churches the mission is taken for granted as a part of the church's work and also of seminary education. This approach creates a totally different, universal, world-minded point of view, and it can be established that this point of view is much closer to that of original Christian thought than is ours, for whom the mission is split off from the church—so that we normally have no idea whatever what the mission is all about.[2]

In Professor Benz's judgment scholarly enterprises as well as practical work reveal the situation in the territorial Christendom of Europe. He asks the question why there was no follow-up for succeeding periods/centuries of what Adolf von Harnack had begun with his *Mission und Ausbreitung des Christentums in den ersten drei Jahrhunderten* (1902) until a scholar from the American free churches came forward for the task. His conclusion is that the European establishments, limited by narrow national and confessional bounds, have lacked the universal and ecumenical perspectives. The free churches, however, have understood that mission to be the obligation of all believers, and are now developing also a style of ecumenical scholarship which is pace-setting.

The thesis of this paper is that such a development is not a mere historical accident, but a logical result of the fact that the classical free church teaching made the Great Commission binding upon all believers. In the sixteenth and seventeenth centuries the Reformers and their followers in the Protestant establishments, on the other hand, not only failed to develop a missionary concept but held to a doctrine on the mission and

*Dr. Littell employs in this article the term "the mission" which is common European usage instead of the term "missions" which is more frequently used in the United States.—Editor's note.

[2]"Weltgeschichte, Kirchengeschichte und Missionsgeschichte"; reprint from 173/1 *Historische Zeitschrift;* (München: R. Oldenbourg, 1952), pp. 5, 6.

evangelism which we now regard as false. The fact that Continental churchmen joined in the Evanston statement cited above and that Continental theologians are defining the mission of the whole church in terms quite different from those of Luther, Zwingli, Butzer, and Calvin represents a triumph of the classical free church point of view as found in the teachings of the sixteenth century pioneers, the Anabaptists.

The Anabaptist View of the Mission

To be sure, the personality type of the dedicated missioner appeared from time to time even in the most static periods of earlier Christian history. Frequently the heroic prototype represented a mixture of classical and biblical virtue. In his *Essays on Primitivism and Related Ideas in the Middle Ages*, George Boas writes of the interpretation of New Testament texts in that period:

> Such texts give us a verbal picture of the Christian who is ascetic, poor in worldly goods, free even when enslaved by a terrestrial master, careless of the future, wise without learning. It is not to be wondered that such a person was confused with the pagan Sage of the "ethical period" nor that the monastic life was described as "the life of philosophy."[3]

The studies of Ernst Benz[4] and Jakob Taubes[5] have shown the way in which this heroic missionary ideal became in the high middle ages an eschatological figure. The pilgrim missioner was not only the personality type of the Golden Age, but his reappearance signified the impending break-through of the Age of the Spirit. Simultaneously with the development of the preaching orders—wandering men, cut loose from the world—there sets in the withering away of the church[6] as a power-conscious institution. From the time of Joachim of Fiore and the Fraticelli all radical Christian movements—and many secular and revolutionary parties—have defied the powerful, the arrogant, and the learned and proclaimed the propertyless oppressed, the humble, the anonymous as those who carry history.[7]

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[3](Baltimore: Johns Hopkins Press, 1948), p. 107. Cf. also James Thayer Addison, *The Medieval Missionary* (New York: International Missionary Council, 1936), p. 7.

[4]*Ecclesia Spiritualis* (Stuttgart: W. Kohlhammer Verlag, 1934).

[5]*Abendländische Eschatologie* (Berlin: A. Francke A. G. Verlag, 1947).

[6]Ernst Benz, *op. cit.*, p. 22.

[7]*Ibid.*, p. 36.

Although it is a mistake to follow Albrecht Ritschl in considering the Anabaptists a development of the Franciscan tertiaries,[8] or in some other fashion to seek to explain them as a delayed medieval development, the primitivistic structure of their thought is unmistakable.[9] The early church is normative. Said Menno Simons (c. 1496-1561):

> He sent out His messengers preaching this peace, His apostles who spread this grace abroad through the whole world, Who shone as bright, burning torches before all men, so that they might lead me and all erring sinners into the right way. O Lord, not unto me, but unto Thee be praise and honor. Their words I love, their practices I follow.[10]

The church fell, with the union of church and state under Constantine (325 A.D.) and/or with the baptism of unwitting infants (407 A.D.).[11] The restitution of the true church *(die rechte Kirche)*[12] begins with the restoration of intentional membership and lay initiative, in spite of persecution by Anti-Christ (a term comprehending both Roman Catholic and Protestant establishments). The part of the restitution is thus a grouping different from Catholicism and also from the party of the Reformers. Hans Hut (? -1527) said:

> Therefore, my beloved brethren in the Lord, if you will learn in truth the judgment of God and the testimony of Holy Writ, then do not listen to the clamor of the professionals *(geltprediger)*, but search out the poor who despise the world and become enthusiasts and demon-possessed, according to the example of Christ and the apostles. Listen to these. For no one may obtain the truth unless he follows in the footsteps of Christ and His elect in the school of all affliction, or has in part at least determined to follow in the justification of the Cross of Christ according to the will of God. For no one may learn in the dens of assassins or nests

[8]Jakob Taubes, *op. cit.*, p. 104.

[9]Cf. my *The Anabaptist View of the Church* (Boston: Starr King Press, 1958), ch. II.

[10]*The Complete Writings of Menno Simons* (Scottdale, Pa.: Herald Press, 1956). Transl. by Leonard Verduin, ed. by John Christian Wenger, with biography by Harold S. Bender. "Meditation on the Twenty-fifth Psalm" (c. 1537), pp. 63-86, 71.

[11]Cf. John C. Wenger, "The Doctrinal Position of the Swiss Brethren as Revealed in Their Polemical Tracts," *The Mennonite Quarterly Review*, XXVI (January, 1950), 65-72. The magazine is hereafter cited as *MQR*.

[12]Cf. my "The Anabaptist Doctrine of the Restitution of the True Church," *MQR*, XXVI (January, 1950), 32-52.

> of all knaves, as we have them at Wittenberg or at Paris.[13]

For the present purposes, the important point is that the Great Commission was an integral part of the Anabaptist restitution. Whereas in previous centuries the missionary mandate was presumed to have run out at the end of the apostolic age, or at best was taken seriously only by small groups under discipline, the Anabaptists made it binding upon all baptized believers. Menno Simons affirmed:

> But after it had all been accomplished according to the Scriptures, and had been made new in Christ, He did not send out the scribes and Pharisees with Moses' law, but His disciples with His own doctrine, saying: Go ye into all the world . . . .[14]

No proof-text was more frequent in the Anabaptist testimonies, and no command attributed to the Lord was taken more seriously than the Great Commission.

> *Firstly,* Christ said, go forth into the whole world, preach the Gospel to every creature. *Secondly,* he said, whosoever believes, *thirdly*—and is baptized, the same shall be saved. This order must be maintained if a true Christianity is to be erected . . . .[15]

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[12]Hans Hut, "Vom geheimnus der Tauf . . . .," In Lydia Müller, ed., *Glaubenszeugnisse oberdeutscher Taufgesinnten* (Leipzig: M. Heinsius Nachf., 1938). Hereafter cited as *WtQ:1938.*

[13]"Foundations of Christian Doctrine" (1539), *Complete Writings,* pp. 103-226, 178.

[14]*WtQ:1938,* p. 15 (Hans Hut), p. 92 (Hanss Schlaffer), p. 112. Menno on the Great Commission: "Here we have the Lord's Commandment concerning baptism, as to when according to the ordinance of God it shall be administered and received. *Op. cit.,* p. 120. Felix Manz used the proof-text in his testimony to the Zürich City Council; cf. his "Protestation und Schutzschrift," No. 16, pp. 23f., in Leonhard Muralt and Walter Schmid, ed., *Quellen zur Geschichte der Täufer in der Schweiz, I. Zürich* (Zürich: S. Hirzel Verlag, 1952). Hereafter, *WtQ: Zürich.* In a hearing of three Anabaptists in Hessen (1536?), all three based their testimony on the Great Commission; No. 45, pp. 91-94, in Günther Franz, *et al., ed., Urkundliche Quellen zur hessischen Reformationsgeschichte, IV: Wiedertäuferakten, 1527-1626* (Marburg: N. G. Elwert'sche Verlagsbuchhandlung, 1951). Further, No. 10, pp. 20f., 24; No. 17, pp. 41-48, 44; No. 47, pp. 98-146, 107; No. 63, pp. 167-80, 168; No. 77, pp. 213-37, 225; No. 145, pp. 338-41, 339. Hereafter, *WtQ:Hessen.* See also the hearings of an Anabaptist at Regensburg: No. 18, No. 22, No. 25 (May, 1528), in Karl Schornbaum, *ed., Quellen zur Geschichte der Täufer, V: Bayern, II. Abteilung* (Gütersloh: C. Bertelsmann Verlag, 1951); Würzelburger said he was no re-baptizer (*Wiedertäufer*) but rather he considered him a *Widertäufer* who baptized against the Word of God. p. 38. Further, No. 14 (Landshut), pp. 21-24, 22; No. 75 (Regensburg), pp. 107-08, 108; No. 5 (Rothenburg o. T.), pp. 168-73, 169; No. 9, pp. 179-82; No. 19, pp. 193-209, 202. Hereafter, *WtQ:Bayern II.* At the Bern Disputation the Anabaptists insisted the Great Commission was

Another frequent reference was Psalm 24:1. The Swiss cities and some other areas first tried to punish with expulsion the Anabaptists who refused to recant; the death penalty came if they insisted on returning. Matthias Binder (? -1593), under questioning, refused to promise to leave and never come back. "The question if he would leave the principality he answered with a clear 'No,' for the earth was the Lord's. He did not know yet where the Lord was leading him, or in what land his death was fixed."[16]

The fact that their lineal descendents have sometimes become spiritual ghettoes, following the frontier and developing agricultural colonies out of primitive areas to escape the dilemma of persecution or compromise, has tended to obscure the passion with which the Anabaptist forefathers of the Hutterites and Mennonites accepted the tasks of evangelism and mission. At a time when the established churches found nothing improper in embracing the Augsburg territorial settlement *(cuius regio, eius religio*—1555), the Anabaptists were electing missioners *(Aposteln, Diener des Wortes)* out of their congregations and sending them to the limits of the known world.

The pilgrim people was gathered by the Holy Spirit into the true church, disciplined in mind and action according to the New Testament.

> Therefore is such a people, community, assembly or Church gathered and led together by the Holy Spirit, which from henceforth ruleth, controlleth and ordereth everything in her . . . .
> The children of God . . . . became his children through the unifying Spirit. Thus, it is evident that the Church is gathered together by the Holy Spirit: also that she hath being and is kept in being by him, and that there is no other Church apart from that which the Holy Spirit buildeth and gathereth.[17]

binding on all true believers everywhere and in all centuries; Jan P. Matthijsson, "The Bern Disputation of 1538," *MQR*, XXII (January, 1948), 19-33. For additional detailed references, see my "The Anabaptist Theology of Missions," *MQR*, XXI (January, 1947), 5-17.

[16]Wilhelm Wiswedel, *Bilder und Führergestalten aus dem Täufertum* (Kassel: J. G. Oncken, 1952), III, 40. So also Blaurock; *Mennonitisches Lexikon* (Frankfurt/M und Weierhof/Pfalz: Hege und Neff, 1913), I, 227-234, 230. Hereafter, *ML*. This was also the proof-text of religious liberty for the Swiss Brethren; Ernst Correll, *Das schweizerische Täufermennonitentum* (Tübingen: J. C. B. Mohr, 1925), p. 42. Also, Jakob Huter's address to the Moravian Lords (c. 1536), *WtQ:1938*, pp. 160-65.

[17]Peter Rideman, *Account of our Religion, Doctrine and Faith* (London: Hodder and Stoughton/Plough Publishing House, 1950), pp. 38, 39.

The Spirit which ruled in the midst was also a *sending* Spirit, and amongst a wealth of confessions of faith, missionary letters, and hymns, we find—authored by a group of Hutterite brethren imprisoned for ignoring a territoral religious monopoly—what has been termed "probably the oldest missionary hymn ever written."[18]

To ignore the political dispositions of Roman Catholic and Protestant rulers meant acceptance of the martyrs' role. The Anabaptist Missionary Synod of 1527, which divided the areas of work among various traveling missioners, is also known as "the Martyrs' Synod."[19] The theology of missions was intimately related to a theology of martyrdom. The author of the first confession of faith (the Schleitheim Articles), Michael Sattler (d. 1527), was sentenced to death on the most savage terms: to be led to the market place, his tongue cut out, his body torn six times with glowing tongs and then pushed into the fire and burned alive until reduced to ashes.[20] Within the first decade several thousands of pioneer free churchmen "sealed the testimony of faith with their blood" because they refused to concede that the true church could be geographically defined or confined. "Anabaptist missioners were, practically, the only missionaries of that time."[21]

Felix Manz, the first martyr to Protestant intolerance (1527), in his death hymn, "I Will Hold Fast to Christ!," sang out:

They call out the magistrate
    to put us to death
For Christ has abandoned them . . . .
To shed innocent blood
    is the most false love of all.[22]

The peculiar logic of the eschatology of the persecuted missioner stands out in the words also of Menno Simons, speaking for many in the movement:

[18]John Horsch, "The Hutterian Brethren, 1528-1928," *MQR*, II (April, 1928), 85-110. See article, "Ausbund," in Harold S. Bender, *et al., ed., The Mennonite Encyclopedia* (Scottdale, Pa.: Mennonite Publishing House, *1955*—), I, 191f. Hereafter, *MEI*.

[19]Cf. article, "Märtyrersynode," pp. 53-56, in *ML* (1938), 32nd section.

[20]John C. Wenger, "The Schleitheim Confession of Faith," *MQR*, XIX (October, 1945), 243-53. Cf. Reublin's report on Sattler's death, to the Swiss Brethren, in *WtQ:Zürich*, No. 224, pp. 250-53.

[21]John Horsch, "The Persecution of the Evangelical Anabaptists," *MQR*, XII (January, 1938), 3-26, 5.

[22]*WtQ:Zürich*, No. 202, pp. 220-21.

> O Lord, with that unjust hatred they hate me; whom have I wronged in a single word? Whom have I short-changed a penny's worth? Whose gold, silver, cow or cattle, ox or ass have I desired? I have loved them with a pure love, even unto death; Thy word and will have I taught them, and with earnest diligence I have shown them by Thy grace the way of salvation. Therefore my enemies are so many and hate me with cruel hatred.[23]

The Reformers' View of the Mission

Who were the persecutors, and what was their excuse for putting down the free church movement? On the Protestant side, they were the great Reformers, who generally maintained the view that the Great Commission was no longer operative.

> For nearly two centuries the Churches of the Reformation were almost destitute of any sense of missionary vocation. The foremost leaders — men like Luther, Melanchthon, Bucer, Zwingli, and Calvin — displayed neither missionary vision nor missionary spirit. While conceding in theory the universality of Christianity, they never recognized it as a call to the Church of their day. Indeed some of them even interpreted "Go ye into all the world" as a command already executed in the past and no longer operative. And the very few thinkers who rejected this deadening view remained without influence.[24]

Professor Latourette has listed six reasons for the failure of the Reformers in this respect, and concludes:

> . . . several of the early leaders of Protestantism disavowed any obligation to carry the Christian message to non-Christians. Thus Luther and Melanchthon believed that the end of the world was so imminent that no time remained to spread the Gospel throughout the world. The New Testament command to "preach the Gospel to every creature" Luther held had been binding only upon the original Apostles, and he maintained that the proclamation of the Christian message throughout the earth as a preliminary prophesied by the New

[23] *Op. cit.*, p. 81.

[24] *The Christian Approach to the Moslem* (New York: Columbia University Press, 1942), p. 66. Ernst Benz has pointed out that there was, nevertheless, some missionary effort in the Balkans, supported by Luther and Melanchthon; "Kirchengeschichte als Universalgeschichte: Das Lebenswerk von K. S. Latourette," *Saeculum*, I (October, 1950), 487-507, p. 498, footnote 5.

> Testament to the end of the age had long before been accomplished.[25]

The Reformers did not understand those who wandered without fixed residence or job and considered them subversive of the *corpus Christianum*. After the apostles had executed the Great Commission, "no one any more (had) such a general apostolic commission, but each bishop or ecclesiastical leader has his own church role or place."[26]

For Andres Althamer, the phrase "all nations" was simply presumptive evidence that children were baptized in the early period.[27] For others the Great Commission proved that the apostolic office had been established by the head of the church as a definite *Amt* and could not properly be the object of the enthusiasm of disorderly volunteers. The Anabaptists were criticized for electing missioners and for electing elders in the local church. Luther denied that Karlstadt's band of brethren at Orlamünde had a right to elect the pastor, for the power of appointment was properly vested in the prince and his order.[28] When Luther referred to a mission to the heathen world, he was always referring to the so-called "Christian" world. "We have among us all too many Turks, Jews, heathen, non-Christians, with both public false teaching and exasperating, scandalous life."[29] At the Zofingen Disputation (1532) the Swiss Reformers declared that ordination rested properly only in the hands of the civil authorities; the Anabaptists on the other hand asserted that it was the duty of the Christian church itself to ordain qualified ministers and maintain discipline.[30] Justus Menius, famous Lutheran polemicist against the Anabaptists, acknowledged the point of difference in reporting

> that the misleaders charge we are not true servants of the Gospel because we are sinners and do not ourselves practice what we preach; because we do not

[25] Kenneth Scott Latourette, *A History of the Expansion of Christianity* (New York: Harper and Bros., Publ., 1939), III, 25. Also, Kenneth Scott Latourette, *A History of Christian Missions in China* (New York: Macmillan Co., 1929), p. 83.

[26] Gustav Warneck, *Abriss einer Geschichte des protestantischen Missionen* (Berlin: Martin Warneck, 1913). Quoting Melanchthon, p. 13.

[27] *ME*, I, 79-80.

[28] *Wider die himmlischen Propheten* (1525) in *Luther's Werke*, Weimar edition, 1908, XVIII, 97.

[29] Gustav Warneck, "Mission unter den Heiden: 2, protestantische," *Realencyklopädie für prot. Theol. u. Kirche*[3] (1903), XIII, 125-171, quotation p. 128.

[30] Delbert L. Gratz, *Bernese Anabaptists* (Goshen, Indiana: Mennonite Historical Society, 1953), p. 17.

> wander around in the world like the Apostles but stay put and have definite residence and also have our appointed pay . . . .[31]

He stated flatly that "God sent only the apostles into all the world . . . ."[32] and attributed the parish system itself to the apostles:

> Therefore the Apostles made disposition not only for themselves but also left behind them—through their disciples and in their writings/teachings and examples —(instruction) as to how the Church should act in calling servants of the Gospel: namely, that the servant of the Gospel does not travel here and there about the land—in one church today, another tomorrow; preaching one time white, another time black. But one servant steadily watches over his assigned church with true industry and remains with it, leaving other churches untroubled and in peace. Each church has thereby its own constituted servant and excludes strange unappointed spiritual gypsies—as is seen in Acts and in Paul's Epistle to Timothy iii and Titus i.[33]

Henrich Bullinger based his critique of Anabaptist literal acceptance of the Great Commission on the premise that a true Christian remains in his calling and station in life and does not wander around.[34] Johannes Brenz suggested that if the Anabaptists were to erect a new system of apostolate outside the magistrates' control, like the apostles, they should also prove their authority by miracles.[35] Both Melanchthon[36] and Calvin[37] said that spreading the gospel to new areas was the responsibility of Christian governments. Only one writer among the Reformers, Adrianus Saravia (1531-1613), published a book claiming that the apostles could cover only a small part of the world and that the mission was still a duty of the whole church, and against him Theodore Beza wrote a counter-attack (1592) again asserting that the Great Commission was discharged by the apostles and no longer operative.[38] As late as 1651 the theological faculty at Wittenberg put out a *Gutachten* against

[31] *Vom dem Geist der Widertauffer* (Wittenberg, 1544), p. Eiij + 1.
[32] *Ibid.*, p. fij.
[33] *Ibid.*, no pagination.
[34] *Der Widertöuffern ursprung/ fürgang/ Secten/ wäsen/* etc. (Zürich: Christoffel Froschower, 1541), p. 148b.
[35] Julius Hartmann, *Johannes Brenz: Leben und ausgewählte Schriften* (Elberfeld: K. L. Fridericks, 1862), p. 106.
[36] Gustav Warneck, *op. cit.*, p. 17.
[37] *Ibid.*, pp. 18-19.
[38] *Ibid.*, pp. 19f.

missionary work. "First, the Apostles preached the Gospel to the whole world in their time; secondly, the Commission was exhausted." The heathen outside Christendom are under the judgment of God. The missioners' *Amt* was a matter of personal privilege for the apostles but is now controlled by the church order and appointment system. . . . whoever preaches without an appointment, that one is an enthusiast *(Schwärmer)*."[39]

Zwingli and Butzer had a more flexible interpretation of the Great Commission, but one no less deadening in practice to the mission of the whole church. Zwingli said that the apostles had covered most of the world, but some is left and new apostles should be sent; he complained that the Anabaptists did not go to the distant fields instead of harrassing Christendom. Butzer said that the Great Commission was not limited to the apostles, but nevertheless all of the principal regions had been reached. "The Christians do not need to do anything else than what they have previously done; each stands up for the gospel in his appointed place, and the kingdom of God will grow."[40] On another occasion Butzer gave the Spiritualizers' answer to the Anabaptist emphasis on the Great Commission: baptism is only an outward form anyhow, and what occurs within is alone important.

> It is however certainly not to be concluded that because there is no baptism there is no faith. For it cannot be established that baptism and faith are bound together. Baptism is a sign of the saving from sins; this occurs before a man is baptized.[41]

God's word was earlier incorporated in Israel, but in the Christian era it blows throughout the nations.[42] The student of Sebastian Franck, Casper Schwenckfeld, Hans Denck or other Spiritualizers will readily note that, to avoid the binding quality of the Great Commission, Butzer here took a position as destructive to the church and her mission as the arid scholasticism of those who simply denied its force in later centuries.

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[39]Gustav Warneck, *loc. cit.*, pp. 130-31.

[40]Gustav Warneck, *op. cit.*, quotation on p. 18.

[41]"Bucers Widerlegung des Bekenntnisses von Pilgram Marbeck" (1532), No. 303:21 in Jean Rott, *ed.*, *Elsässischen Täuferakten:* I, not yet published.

[42]*Ibid.*, No. 296: "Bucers Apologie der Kindertaufe gegen Pilgram Marbeck" (1531).

Christendom, the Great Commission, and Religious Liberty

What the Reformers were committed to maintain was the fiction of an intact Christendom. While the others, particularly the Jesuits and other post-Reformation orders, brought a new burst of missionary energy in sixteenth and seventeenth century Roman Catholicism, the dominant Protestantism was stagnant. While Bellarmine claimed that a prime evidence of Protestantism's betrayal of the faith was the lack of missionary effort, in Protestant territories dissent became a public crime *(crimen publicum)*.[43] Although the evidence will scarcely sustain the assertion that Catholic lands were more tolerant than the Protestant, it is nevertheless true that the particularism of magisterial Protestantism[44] weakened the mission of the church even as it marred her universalism.

The parochial definition of the church was as crude as the persecution of those who refused to accept it was brutal. Church attendance and support were conceived as civic duties. Melanchthon asserted, "All Anabaptists, even when they are otherwise completely irreproachable, reject some part of the concern of the citizenry."[45] Anabaptists who recanted and submitted themselves to the civil authorities might be admonished by a town council to fulfil their civic duty and go to church.[46] As late as the Eisenach Synod of 1855 the German Evangelical Churches defined "sects" as religious communities not sharing in the privileges accorded certain confessions at the Peace of Westphalia and other political settlements.[47] The church was thereby, by implication, defined in geographical terms, terms which checked the mission to those outside her life just as completely as they served to make good churchman and good subject synonymous and subject to the same tests.

The maintenance of religious conformity by coercion is consonant with the spread of the faith by conversion of ethnic

[43]W. Köhler, *Reformation und Ketzerprozess* (Tübingen und Leipzig: J. C. B. Mohr, 1901), pp. 22f.

[44]A term introduced in the introduction of George H. Williams and Angel M. Mergal, eds., *Spiritual and Anabaptist Writers*, Vol. XXV, "Library of Christian Classics" (Philadelphia: Westminster Press, 1957), p. 21.

[45]Quoted in John S. Oyer, "The Writings of Melanchthon Against the Anabaptists," *MQR*, XXVI (October, 1952), 259-79, 264.

[46]Cf. No. 38 (Rothenburg), pp. 229-30, in *WtQ:Bayern II*.

[47]G. Kawerau, "Sektenwesen in Deutschland," *RE*[3] (1906), XVIII, 157-66; cf. my "Church and Sect (with special reference to Germany,)" *The Ecumenical Review*, VI (July, 1954), 267-75.

groups by the sword. One should

> . . . consider coercion as a method of evangelization, for, as a matter of fact, it has had a large place in the history of Christianity. The church has depended upon the support of secular forces for the defense and extension of the faith throughout most of its history. Under Constantine the church made an alliance with political power which has never been completely dissolved.[48]

Another aspect of the same commitment to coercion was the Jewish ghetto. The ghetto is a function of a monochromatic, coercive Christendom.[49] It is only with the spread of religious voluntaryism and its recognition at law that Jews and members of so-called "sects" no longer suffer civic disabilities but on the contrary participate fully in the life of the commonwealth. Religious voluntaryism, from the classical free church point of view, is based not upon notions of the natural freedom of the individual,[50] but upon the conviction that only the Pauline missions-method of speaking and letter-writing is a fitting means to spread the gospel of Jesus Christ.

> He did not say: compel the people to believe. Likewise belief or unbelief is an invisible thing of the heart, which the Church cannot judge and must suffer many unbelievers in the midst. Why then should worldly power be allowed to interfere on a matter of faith?[51]

In other words, when the persecuting churchmen themselves admitted that they had unbelievers in their own ranks against whom not even the ban was administered, how could they be so sure in their persecution of dissenters by the sword? This proof of religious liberty was based on the Great Commission.

The repudiation of religious coercion and the use of the Great Commission as a proof-text for religious liberty became common coinage among later free churchmen as well. For George Foxe, also, the favorite passage for title-piece of tracts and proof-text for general use was, ". . . for unto him is given all

[48]Hugh Vernon White, *A Theology for Christian Missions* (New York: Willett, Clark and Co., 1937), p. 4.

[49]Cf. "Thoughts about the Future of Christianity and Judaism," *The Reconstructionist*, XIII (April 4 and 18, 1947), 4, 5.

[50]"The Reformation did not propose as an end religious liberty in the political sense. It was not a battle for liberty but for Truth. It did not, and does not, care for liberty except as a product of the truth and for its sake. Truth is the Church's aim, liberty only a means thereto." Peter Taylor Forsyth, *Faith, Freedom, and the Future* (New York: Hodder and Stoughton, n.d.), p. 200.

[51]No. 47 (1536-37), *WtQ:Hessen*, pp. 98-146, 107.

power in heaven and in earth . . ." (Matt. 28:18b), the introductory phrase to the Great Commission.[52] It was this which made the early Friends resisters to coercion and the sword and also sent them as missioners to the romantic points of the earth—"Florence, Mantua, Palatine, Tuscany, Italy, Rome, Turkey, Jerusalem, France, Geneva, Norway, Barbados, Antigua, Jamaica, Surinam, Newfoundland . . ."[53] The relationship of religious liberty and the church's mission appeared also in Roger Williams:

> (1) God requireth not an uniformity of Religion to be inacted and inforced in any Civill state; which inforced uniformity (sooner or later) is the greatest occasion of civill Warre, ravishing of conscience, persecution of Christ Jesus in his servants, and of the hypocrisie and destruction of millions of souls. (2) It is the will and command of God, that . . . a permission of the most Paganish, Jewish, Turkish or Anti-Christian consciences and worships, bee granted to all men in all Nations and Countries, and they are only to be fought against with that Sword of God's Spirit, the Word of God.[54]

Thus religious liberty consists of at least three factors:

1) Affirmation of the New Testament method of the expansion of the faith;

2) Affirmation of the Holy Spirit as the sending and disciplining authority in the church;

3) Rejection of the sword as a means of evangelization and as an instrument of church government.

The acceptance of the Great Comission, the development of congregational church discipline, the cultivation of lay initiative, the separation of church and state—all are fruits of the Anabaptist movement. All made their way against the teaching and active persecution of both Protestant and Roman Catholic state-churches.

An Eschatological Footnote

In a meeting room at the Moravian colony at Zeist in the Netherlands one may view today the famous painting, "The First Fruits." There was a twin painting at Herrnhut, des-

[52] I am indebted to T. Canby Jones of Wilmington College (Ohio) for pointing out this interesting side of Foxe's thought.

[53] William C. Braithwaite, *The Beginnings of Quakerism* (London: Macmillan and Co., Ltd., 1912), p. 337.

[54] Quoted in M. Searle Bates, *Religious Liberty* (New York: International Missionary Council, 1945), p. 427.

troyed with other treasures in the great fire on the last day of World War II. In this picture, over two hundred years old, we see the pictorial representation of the recovered universality of the Christian faith. Surrounding the elevated Savior are the first converts of the various races and nations—West Indies, Carolinas, Huron Indians, Mohicans, Hottentots, Armenia, Russia . . . .

With the rise of Pietism the missionary world-view came back into the dominant Protestantism of the Continent, just two hundred years after the Reformation and approximately seven generations after Anabaptist missioners were martyred for a like vision. It has been pointed out that in this period, which saw the change of emphasis from coercion to missions, a distinctive feature "was an emphasis upon the conversion of individual non-Christians and a distrust of mass movements of whole communities."[55] Related to this approach was distrust of the princes or professionals and insistence upon the layman in his work as carrier of the faith. Revealing is the fact that apparently Zinzendorf was the first teacher to make wide use of the term Oikoumene.[56] Certainly there is a very different attitude toward other peoples, their rights and status, in the view which takes the Great Commission seriously from that which justifies use of compulsion in matters of faith. This point has never been made more vividly than by Professor Döllinger, the distinguished Old Catholic scholar, in writing of Oliver Cromwell:

> He was the first among the mighty men of the world to set up one special religious principle, and to enforce it so far as in him lay: . . . the principle of liberty of conscience and the repudiation of religious coercion.

[55] Kenneth Scott Latourette, *op. cit.*, III, 51.

[56] W. A. Visser 't Hooft, *Der Sinn des Wortes 'Oekumenisch'* (Stuttgart: Ev. Verlarswerk GmbH, 1954), p. 22. Of Cotton Mather, speaking of characteristics of the Church in New England: ". . . . first he suggests the ecumenical concern for the understanding and reconciliation of the different Christian denominations in North America; and secondly he especially mentions the missionary work which has been developing so well in North America. The fact is striking that he immediately connects both points of view in his idea of the *evangelium aeternum.* A newly awakened Christian eschatological expectation forms the religious basis of his ecumenical as well as his missionary concern." Professor Benz then generalizes: "Where, in the history of modern Christianity, there arises a spontaneous missionary concern which finds its expression in missionary work, at the same time there is also an ecumenical desire to bring about a reconciliation between the divided churches." Cf. "Pietist and Puritan Sources of Early Protestant World Missions (Cotton Mather and A. H. Francke)," *Church History*, XX (June, 1951), 28-55, 33, 30.

> It must be clearly understood how great the gulf is which divides the holders of this principle from those who reject it, both in faith and morals. He who is convinced that right and duty require him to coerce other people into a life of falsehood . . . . belongs to an essentially different religion from one who recognizes in the inviolability of conscience a human right guaranteed by religion itself, and has different notions of God, of man's relation to God, and of man's obligations to his fellows . . . .[57]

The change of attitude toward the heathen outside Christendom, as well as toward dissent within, was a "Copernican revolution" as fundamental as the improved scientific knowledge which made sensitive minds aware that the apostles had in fact covered but a small part of the nations of men and that the old "Christendom" was itself but a fraction of the whole of mankind.

The attempt is not seldom made to show that religious liberty, ecumenical fraternity, and Christian missionary work are somehow—all three of them—mutually incompatible. As a matter of fact they have a common point when they were restored to authority in Christian history: in the first Anabaptist congregation at Zollikon (1525). Professor Fritz Blanke of Zürich, assessing the history of the free churches, has recently written:

> The rise of the Anabaptist group in Zollikon was the birth of a brotherhood of a purely religious character. The young plant was soon violently suppressed, but that does not decrease its significance. In Zollikon a new type of church had begun to differentiate itself, the Free Church type. Zollikon is the cradle of this idea, which from here entered upon its triumphal march through four centuries and through the whole world.[58]

Professor Latourette, assessing the expansion of Christianity in the last four centuries, has challenged the usual interpretation of decline and fall since the Reformers:

> As the history of Christianity is usually written and taught, the impression is all too often given that the climax was reached with the Protestant and Catholic reformations and that everything which has happened

[57] Quoted in A. D. Lindsay, *The Essentials of Democracy* (Philadelphia: University of Pennsylvania Press, 1929), p. 69.

[58] "The First Anabaptist Congregation: Zollikon, 1525," *MQR*, XXVII (January, 1953), 17-33, 33.

> since has been in the nature of a postlude. It is as though the Christian drama had come to an end with the Reformation and that subsequent events have been akin to curtain calls. Both the scholar and the reader are led to the conclusion that in the last four centuries Christianity has been a waning force . . . .
> The fashion in which millions of Christians have voluntarily contributed financially to the propagation of their faith at home and abroad has in magnitude been without precedent in the history of Christianity or of any other religion or set of ideas.[59]

In the context of the total discussion the words of Professor Blanke and of Professor Latourette give an entirely new perspective to four centuries of free church history. American church history, for instance, frequently an underdeveloped or underprivileged appendage to the traditional studies, assumes a new and more attractive position in the curricular constellation. One does not have to embrace the convictions of some of the free church fathers that the discovery of America, rediscovery of the early church, and invention of printing were the three great signs that Divine Providence intended the ushering in of a New Age, to believe that a new level of Christian experience has nevertheless appeared.

If one should take the attitude to the Great Commission as a base of assessment, the churches of the twentieth century are by and large greatly in advance of those of the sixteenth. In fact it is not too much to say that their individual vigor and health today is in direct proportion to the extent to which they have abandoned the privileges and powers of magisterial Protestantism and whole-heartedly execute the Travel Orders which the Anabaptists thought to define the most important mission of all:

> Go ye into all the world, and preach the Gospel to every creature. Whosoever believeth and is baptized, the same shall be saved: but whosoever believeth not, the same shall be damned. (Mark 16:15f.)
> All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. (Matt. 28:-18b-20)

[59] Kenneth Scott Latourette, "New Perspectives in Church History," *The Journal of Religion*, XXI (October, 1941), 432-43, 438, 442.

Congregational Singing:

A Historical Perspective For Contemporary Problems

T. W. Dean

One of the most distinct elements of Protestant and evangelical Christianity has been the practice of congregational singing. Historically, its practice has been a basic force in religious instruction and evangelism; and its literature and technique the topic of major theological controversy.

Though not a subject of serious controversy, congregational singing is a matter of concern to a majority of our churches today. The apparent reluctance of the modern congregation to participate in this phase of public worship has brought forth many official reappraisals of the inherent values in congretational singing.

An evidence of this modern concern for the congregation may be seen in the tremendous number of new denominational hymnals published in the past decade. In the foreword of such hymnals we find these typical expressions of purpose:

"Suitability for congregational singing has always been kept well in the forefront of the committee's deliberations."[1]

". . . the editors . . . were guided by the conviction that congregational singing is of first importance in our church worship."[2]

The recency of this official emphasis in our own denominational life can be seen in various reports to the Southern Baptist Convention by the committees on church music. The 1938 report was, essentially, a recommendation that a survey be made to determine the status of music in our churches, and an urgent plea "that our churches lay the same emphasis upon

[1] *The Hymnal*, Reorganized Church of Jesus Christ of Latter Day Saints (Independence, Mo.: Herald Publishing House, 1957), p. 8.

[2] *The Mennonite Hymnary*, ed. Walter H. Hohmann and Lester Hostetler (9th ed.; Berne, Ind. and Newton, Kan.: Board of Publication of the General Conference of the Mennonite Church of North America, 1955), p. v.

the quality and character of their music that they do upon the other departments of their work."[3]

Four years later the report listed four principles essential for the solution of our church music problems. One of these was, "We would urge that our churches give special attention to a period in the services for congregational singing and in so doing use many of the hymns and songs that are not used at all."[4]

A culmination of this emphasis was the recent publication of the *Baptist Hymnal* (1956), which was compiled to suit all types of churches, services, and needs of the denomination; but primarily, "it was desired that the hymnal be designed especially for congregational singing."[5]

This modern emphasis on congregational singing could well become the distinctive characteristic or the generating force of a spiritual renaissance. If such is to be realized its production must be done within the framework of the historical functions and practices of congregational singing and with an understanding of the real nature of the contemporary problems which are involved.

For the purposes of this study, the brief historical survey of congregational singing has been limited to the early Christian Era, the Reformation, the Great Awakening, and certain evangelical movements of the nineteenth century. This selection has been made because of the apparent spontaneity of participation in the periods mentioned and because the function and effectiveness of the singing has been well established. The professional revivals of the late nineteenth century have been omitted because the degree of "cultivation" of the singing would render these meetings considerably less valid for this study.

Early Christian Era

Original source materials on the music of the early Christians are strongly dominated by the ethical and esthetic concepts of Greek philosophy. These are of great historical value but contribute little to our understanding of actual functions and musical practices. A notable exception, however, is Philo

[3] *Annual of the Southern Baptist Convention*, 1938, held in Richmond, Virginia, pp. 20-21.

[4] *Annual of the Southern Baptist Convention*, 1942, held in San Antonio, Texas, p. 115.

[5] *Baptist Hymnal*, ed. Walter Hines Sims (Nashville: Convention Press, 1956), p. v.

Judaeus' (30 B.C.-50 A.D.) account of a service of the Therapeutae, which Egon Wellesz, following the authority of Eusebius, cites as "a description of the celebration of Pentecost by the earlier Christian Church of Alexandria."[6]

> . . . And after the feast they celebrate the sacred festival during the whole night; and this nocturnal festival is celebrated in the following manner: they all stand up together, and in the middle of the entertainment two choruses are formed at first, the one of men and the other of women, and for each chorus there is a leader and chief selected, who is the most honorable and most excellent of the band. Then they sing hymns which have been composed in honor of God in many metres and tunes, at one time all singing together, and at another moving their hands and dancing in corresponding harmony, and uttering in an inspired manner songs of thanksgiving and at another time regular odes, and performing all necessary strophes and antistrophes.
>
> Then when each chorus of the men and each chorus of the women has feasted separately by itself . . . they join together, and the two become one chorus, an imitation of that one which, in old time, was established by the Red Sea . . .
>
> Now the chorus of male and female worshippers being formed, . . . makes a most humorous concert, and a truly musical symphony, the shrill voices of the women mingling with the deep-toned voices of the men.[7]

This antiphonal singing was undoubtedly the following image used by Tertullian (*ca.* 155-*ca.* 222) to describe the ideal harmony of spirit between husband and wife: "Between the two echo psalms and hymns; and they mutually challenge each other which shall better chant to their [sic] Lord."[8]

Origen (185-*ca.* 254) establishes the practice of polylingual singing as another aspect of the early Christian custom when he says that "every one prays and sings praises to God as best he can, in his mother tongue."[9]

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[6]Egon Wellesz, *Eastern Elements in Western Chant* (Oxford: Printed at the University Press for the Byzantine Institute, Inc.), p. 52.

[7]*The Works of Philo Judaeus*, trans, C. D. Yonge, Vol. IV (London: Henry G. Bohn, York Street, Covent Garden, 1855), pp. 18, 19, 20.

[8]Rev. Alexander Roberts, *Ante-Nicene Christian Library*, Vol. II (Edinburgh: T. & T. Clark), p. 303.

[9]Origen, *Origen Against Celsus*, Bk. VIII, Chap. XXXVII, trans. Rev. Frederick Crombie, D.D., ed. Rev. Alexander Roberts and James Donaldson, *The Ante-Nicene Fathers* (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1951), IV, 653.

It remained, however, for St. Basil (*ca.* 330-379), in his *Homily on the First Psalm,* to state clearly the pedagogical function of singing in his own day. "Oh, the wise invention of the teacher who devised how we might at the same time sing and learn profitable things, whereby doctrines are somehow more deeply impressed upon the mind!"[10]

The Reformation

The humanistic reinstatement of congregational singing by the leaders of the Reformation unleashed a flood of song, energized by a vernacular Bible and hymnbook, which became an unending spring of personal spirituality.

Martin Luther's early plans for the congregation's active participation in the Mass are cited by Nettl in a passage from the *Formula missae et communions* (1523):

> I wish we had more hymns which the people could sing during mass or to accompany the Gradual, the Sanctus, and the Agnus Dei. But the poets are few, or not yet known to us, who could fashion pious and spiritual songs . . .[11]

The following year Luther wrote in more detail to Spalatin:

> We have planned to follow the example of the prophets and the Church Fathers and to compose German songs for the German people so that God's Word may resound in the singing of the people. We are seeking poets and musicians everywhere for this purpose.[12]

John Calvin's similar regard for music as an art and a moral force is expressed in the preface to the *Geneva Psalter* (1543):

> Now among the other things proper to recreate man and give him pleasure, music is either the first or one of the principal, and we must think that it is a gift of God deputed to that purpose . . . But there is still more, for there is hardly anything in the world with more power to turn or bend, this way and that, the morals of men, as Plato has prudently considered.[13]

Luther and Calvin also shared common pedagogical and spiritual aims for congregational singing. Luther might well

[10]Oliver William Strunk, *Source Readings in Music History,* (1st ed.; New York: W. W. Norton, Inc., 1950), p. 65.
[11]Paul Nettl, *Luther and Music,* trans. Frida Best and Ralph Wood (Philadelphia: The Muhlenberg Press, 1948), p. 38.
[12]*Ibid.,* pp. 38-39.
[13]Strunk, *op. cit.,* p. 347.

have been speaking for both when he explained St. Paul's order to the Colossians to sing: . . . "in order that God's word [sic] may be thus spread abroad and practised in every way."[14]

The musical application of these basic ideas, however, created two strongly divergent practices which have never since become completely reconciled in the various branches of evangelical Christianity. Luther's desire, expressed in the foreword to the *Wittemberg Gesangbuch* (1537), to see all of the arts, . . . "and especially music, servants of Him who gave and created them,"[15] led him in the direction of humanly composed hymns for the congregation, using a wide variety of borrowed and composed tunes. Calvin, in his desire for a primitive simplicity, restricted music entirely to the congregation, singing metrical psalms in an unaccompanied unison style.

These divergent musical practices soon extended themselves into a major theological controversy which spread to England. Later, the issues were brought sharply into focus in the preface to the first book to be published in New England, the *Bay Psalm Book* (1640).

> There have been three questions especially stirring concerning singing. First, what psalms are to be sung in churches? . . . Secondly, is scripture salmes, whether in their owne words, or in such meter as english poetry is wont to run in? Thirdly, by whom are they to be sung? whether by the whole churches together with their voices? or by one man singing aloe and the rest joynig in silece, and in the close saying amen.[16]

Ten years later John Cotton published a lengthy treatise on singing, in which he dealt with the congregation in more specific detail.

> 3. *Touching the Singers,* If Vocall singing may be allowed. Who must Sing? 1. Whether one for all the rest, the rest onely saying Amen? or the whole Congregation? 2. Whether women as well as men, or men alone? 3. Whether carnall men and Pagans, as well as Church-members and Christians?[17]

Such concern for technical and doctrinal propriety had already led to the abandonment of the basic spiritual aims of

[14] *Ibid.,* p. 342.
[15] *Ibid.*
[16] *The Bay Psalm Book* (1st ed.; Cambridge: Stephen Daye, 1640; reprint; New York: Dodd, Mead & Co., 1905), p. xxi.
[17] John Cotton, *Singing of Psalmes* (London: Printed for J. R. at the *Sunne and Fountaine* in *Paul's Church-yard;* and H. A. at the *Crowne* in *Popes-Head-Alley,* 1650), pp. 1-2.

the leaders of the Reformation, and the spiritual potential of congregational singing dissipated.

The Great Awakening

It was not until the Great Awakening that congregational singing achieved its crowning function in the tremendous outburst of evangelical song. Although a direct influence of Moravian hymnody, it was through the instigation and control of the Wesleys that the congregational hymn became the moving force of the Great Awakening and a dominant characteristic of the camp meetings and great revivals of the nineteenth century.

John Wesley's subject organization of hymn collections is evidence of the basic pedagogical function of this new congregational hymn — a summary of the total scope of man's Christian experience, and a complete manual of religious education.

Hardly less important was an emphasis upon singing as a spiritual exercise. John Wesley was deeply devoted to the "singing of psalms and hymns as a daily and even hourly part of his own spiritual life."[18] Stevenson points out that "with the exception of 'prayer' and 'conversation' no word appears more frequently (in the *Diaries*) than 'singing'."[19]

The singing school gave strong musical support to the Great Awakening, particularly in America. As early as 1720 some New England ministers were trying to restore, through popular music education, the earlier practice of singing by note and to improve the nature and quality of congregational singing. By 1800 the singing school had become a major musical and religious influence in New England. The extension of the movement to the rural churches, especially in the south and the western frontier, isolated the singing school from the romantic musical "reforms" in the nineteenth century urban churches and set the movement in direct and fertile contact with a most potent musical influence — American folk music. The musical knowledge available to the singing school "scholars" was very limited, but the tunes and the spirit of the *Sacred*

[18]Robert M. Stevenson, *Patterns of Protestant Church Music* (Duke University Press, 1953), p. 113.
[19]*Ibid.*

Harp (1844) and *Southern Harmony* (1835) are among our most cherished musical inheritances.

Another religious phenomenon of the nineteenth century gave further support to a persisting congregational tradition, especially in the rural south. "The camp-meeting restored to a people of rich inheritance the habit of communal song."[20]

Describing the style and sound of the singing at the camp meeting, Henry E. Meyer quotes Samuel Asbury, who remembered that "the immediate din was tremendous; but at a hundred yards it was beautiful, and at a distance of a half mile, magnificent."[21] As to the role of this singing, Meyer adds:

> Many verses simply added length to the song and power to the climax. Singing was the happiest feature of the camp-meeting. The people loved to sing. The important thing was that the singing should go on and that sinners should be converted.[22]

Functionally, the singing was entirely congregation-centered and gave wholesome opportunity for the group to "testify" and "exhort" in song. From the meager evidence available on the matter, this group exhortation to the sinner probably established the "invitation" function of congregational singing, as well as giving instruction to the "anxious" and the "mourners." The following description by a participant in this lengthy post-sermon service of an American revival might well be typical of the rural "protracted" and camp meetings of the nineteenth century.

> After preaching on a week evening, we sang a great many hymns, and sometimes between the hymns our brother gave a word of exhortation, for the comfort of the poor mourning souls . . . I suppose there were not less than 40 or 50 in a flood of tears, some for sorrow, and some for joy, it was 12 o'clock that night before all the people were dismissed.[23]

The Present Scene

The above brief survey would indicate that certain characteristics of congregational singing have been common to all of the periods studied. However, it would not be practical nor

[20]Henry Edwin Meyer, "Southern Spirituals from White Singers" (unpublished Master's thesis, Graduate School, Southwest Texas State Teachers College, 1942), p. 27.

[21]*Ibid.*, p. 27.

[22]*Ibid.*, p. 29.

[23]Extract of a letter written to a Baptist minister in Hertfordshire by a friend, dated Sept. 21, 1806 (*The Baptist Magazine*, Printed by T. Smith, Vol. I, Jan., 1809), p. 57.

realistic to imply that we should perpetuate all of these historical functions and practices in our modern worship services. The absence of any one function, however, might suggest to us the nature of some contemporary ineffectiveness in congregational singing.

Beyond these historical considerations, many additional and distinctly modern factors have been brought to bear upon the congregation. They further complicate and tend to negate the conditions which promote good singing.

The first is a popular reluctance to give expression to religious thought or emotion, which is accompanied by a strong tendency toward a "spectator" audience psychology.

A second factor is the acoustical smothering of the congregation, and a calculated enforcement, by the architect and the electronics engineer, of the idea that only the choir and the voice from the pulpit need be heard effectively.

A third factor is the lack of meaningful contemporary poetic expressions of our faith and Christian experience which can be utilized for congregational song. A look at any of our modern hymnals reveals the startling absence of texts by living writers.

A final factor, and perhaps a more serious one, is the tendency to create an attitude of quiet congregational complacency through artistic media. The illusion that a hushed atmosphere is synonymous with worship has encouraged the adoption of archaic and static architectural designs which have little kinship to the dynamic society in which we live. This reversion to earlier forms and styles is, according to Geoffrey Scott,[24] either a romantic tendency to regard architecture as symbolic, or a nostalgic literary fascination for some earlier culture. An example is cited in his summary of the diverse symbolic concepts of gothic architecture.

> Some minds find in the work of the mediaeval builders the record of a 'rude and unresting energy'; others value it as the evidence of a 'dreaming piety'. Now it is an 'expression of infinity made imaginable'; next, 'the embodiment of inspired democracy'.[25]

Somewhere between the "commodity" of our churches and their relation to the individual worshipper, both as a person

[24]Geoffrey Scott, *The Architecture of Humanism* (London: Constable and Co., Ltd., first pub. 1914, last reprint, 1947), p. 52.
[25]*Ibid.*, p. 53.

and as a member of a congregation, must be found a contemporary answer to the problems of the aesthetic and psychological use of basic "materials, textures, colors, interplay of light and dark, solids and voids, structure itself, all together acting in accord to produce in the mind of the one who sits in the pew that this is a place to worship God."[26]

It is true that we can successfully achieve an overpowering atmosphere of quiet awe through archaic and symbolic architectural design, but at the same time we may also eliminate the intense mental and emotional participation necessary for good congregational singing and an active relationship to God in public worship.

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[26] Letter from Bill McMinn, Church Architect, Lubbock, Texas, November 15, 1958.

Fundamentalism In America

C. C. Goen

Fundamentalism is sometimes erroneously identified, especially in the Southwest, with the anti-convention agitations of a schismatic group of Baptists. This has caused some to lose sight of the larger aspects of the Fundamentalist-Modernist controversy in American Christendom. In an effort to broaden the perspective, this article presents a survey of Fundamentalism in terms of the developments which provoked it, the course of the controversy, and the issues involved. It is no more than a simple summary description of the movement as viewed in the total context of American Christianity.[1]

Liberal Theology and the Social Gospel

Between 1865 and 1914 the United States became the most highly industrialized nation in the world. This period also brought vast numbers of Europeans, who quickly found their places in the expanding economy. Industrialization and immigration made for a phenomenal rise in the population of American cities, with all the social problems which inevitably attend such a development. Not the least of these was the relation of the capitalist to his workers, a problem which was aggravated by the unscrupulous methods of many businessmen to amass more and more wealth. Free in this period from governmental restraint, protected by high tariffs, and unhampered by any powerful labor organization, many of the industrial magnates grew rapacious in the extreme. Social and economic abuses were rife.

Soon the more sensitive churchmen began to criticize this turn of events. The classic critique was that of Walter Rauschen-

[1]The earliest study of Fundamentalism was by Stewart G. Cole, *The History of Fundamentalism* (New York: Richard R. Smith, 1931). Although out of date in some respects, this is still a helpful work. For a survey of more recent literature, see Norman H. Maring, "A New Look at Fundamentalism," *Foundations; A Baptist Journal of History and Theology*, I (October, 1958), 82-88. Provocative, though brief, is Carl Henry, *Evangelical Responsibility in Contemporary Theology* (Grand Rapids: Eerdman's, 1957).

busch (1861-1918), who pointed out that a social crisis was being precipitated because most of the wealth and property was concentrated in the hands of a few who were exploiting the masses and thus destroying the solidarity of society. Out of his experience as a Baptist pastor at Hell's Kitchen in the slums of New York City, Rauschenbusch boldly declared that individual personal religion was not sufficient to meet the needs of an industrial society. That this sort of faith was professed by many of the business men, who were also church members, was a factor which encouraged many churches and pastors to remain content with the *status quo*. In contrast, Rauschenbusch sought to show that sin has an organic nature, that it affects groups as well as individuals, that it manifests itself primarily as selfishness. The cure, he declared, was to revitalize society through the ethic of the kingdom of God, which kingdom he defined as "society ordered according to the will of God." This is the so-called Social Gospel.[2] Although Rauschenbusch himself insisted on the necessity of personal regeneration, and taught that the kingdom was to be wrought by divine power through the efforts of dedicated men, his followers became more self-sufficient and spoke of "building the kingdom" much as if it were to be their own doing.

This fitted in quite well with the evolutionary philosophy which had won fairly general acceptance in the latter part of the nineteenth century. Under its influence, the focus of interest in religion had shifted from transcendence to immanence: the doctrine of man stressed now his likeness to God in goodness rather than his alienation from God in sinfulness, while historical and rational criticism of the Bible had turned it from an inspired revelation of God into a human story of man's religious development. The new ethical ideal seemed now to point the way toward further progress, and a new confidence in man and his future was born. Respect for science and the scientific method was rising rapidly, and already men like William James had engaged in empirical analyses of religious experience in an attempt to develop a "science of religion." In such an atmosphere the traditional metaphysical doctrines of Christology, hamartiology, eschatology, predestination, —all resting on in-

[2]Rauschenbusch's critique of society was *Christianity and the Social Crisis* (New York: Macmillan, 1907). His mature convictions found best expression in *A Theology for the Social Gospel* (New York: Macmillan, 1918).

fallible, propositional revelation — would naturally find hard going. Besides all this, the country was imbued with democratic ideals. "God cannot remain an Autocrat," Rauschenbusch exclaimed, "while the world is moving toward democracy!"

In spite of sporadic resistance to the new trends, a general break-through of liberal thought in America came at the close of the nineteenth century. Between 1890 and 1900 there arose a whole new generation of religious leaders who had made peace with the new scientific and social outlook, thus creating in the United States a new theological *Zeitgeist.* There was thenceforth a determined effort to come to realistic terms with the contemporary world through freedom of inquiry, openness to new truth, and tolerance of variant beliefs, while continuing to retain the authority of Christian experience and the centrality of Jesus Christ in nominal loyalty to historic Christianity. With this two-fold heritage of nineteenth-century scientism and the evangelical tradition, the liberals directed their rising social concern to the amelioration of the problems delineated so trenchantly by Rauschenbusch. But a reaction was already aborning.

The Fundamentalist Controversy

Fundamentalism is the name which came to be applied to the most extreme form of orthodox opposition to the new forms of thought. There were, or course, wide ranges of belief among the conservatives; some were concerned primarily to resist radical biblical criticism and naturalistic reductions of the gospel, while others were opposed to all innovations. This latter group represents the reactionary fringe of Fundamentalism, whose militant anti-intellectual bias prevented any constructive conversation with the liberals. But of primary concern here are developments as they shaped up around the central issue—which was the supernatural nature of biblical Christianity. The course of the controversy may be divided into three periods.

Early protests, 1865-1910. — This period is characterized by various Bible Conferences which met to decry a growing number of departures from the faith once for all delivered to the saints. The faith to be defended was defined in the biblicistic terms of the seventeenth century, when elaborate Protestant creeds unequivocally identified the Scriptures with the Word of God, verbally inspired and infallibly preserved from all

admixture of error. The famous "Five Points" of early Fundamentalism were enumerated at the Niagara Bible Conference in 1895: inerrancy of the Scriptures, the virgin birth of Christ, his substitutionary atonement, bodily resurrection, and personal return. Because many of the leaders in these conferences had adopted the dispensational notions of J. N. Darby and the Plymouth Brethren (later popularized in this country through the Scofield Bible), the dispensational interpretation of the Scriptures became standard for large numbers of Fundamentalists.[3]

During this period numerous Bible schools were founded, all set for the defense of this faith, and all in more or less conscious opposition to the liberalism of most of the established seminaries. The first was in 1882 at Nyack, New York, and was followed by Moody Bible Institute in 1886; there were twenty-three such schools by 1910. The period also witnessed numerous heresy trials in those churches whose polity and doctrinal standards would admit such a procedure. Notable examples are those in the Presbyterian Church, which dismissed Professors C. A. Briggs and H. P. Smith from its service, while A. C. McGiffert resigned from the ministry before he was unfrocked as a heretic.

Widespread controversy, 1910-1929. — In this period the conservatives made herculean efforts to capture control of the schools and mission organizations of the various embroiled denominations.[4] The method usually resorted to was the proposal of doctrinal tests and creeds to which teachers and missionaries must subscribe. In every instance, however, the conservatives lost their case and began to see that their only alternatives were surrender or schism.

In 1910-1912, twelve paper-backed pamphlets entitled *The Fundamentals: A Testimony to the Truth* were published and distributed at the expense of the Stewart brothers (laymen)

[3]A recent account of the Bible Conferences may be found in C. Norman Kraus, *Dispensationalism in America* (Richmond: John Knox Press, 1958). Kraus views the transplantation to America of Darby's dispensationalism (in the 1860's) as the "vanguard" of Fundamentalism in this country. This is important because dispensationalism is, by definition, anti-ecclesiastical.

[4]Perhaps the best factual study is by Norman F. Furniss, *The Fundamentalist Controversy*, 1918-1931 (New Haven: Yale University Press, 1954). Separate chapters are devoted to developments in each of seven denominations.

in California.[5] Edited by A. C. Dixon and R. A. Torrey (other contributors included James Orr, B. B. Warfield, E. Y. Mullins, C. B. Williams, G. Campbell Morgan, A. T. Pierson, and Charles R. Erdman), these little volumes gave sober and serious explication to the tenets of orthodox Christianity. Some 300,000 copies were sent free to pastors, evengelists, missionaries, theological students, Sunday School superintendents, and youth workers. Such wide circulation did much to bring the issues clearly into the open.

In 1919, the World's Christian Fundamentals Association was formed. Led by the Minneapolis Baptist minister, William Bell Riley, whose widespread and indefatigable labors in behalf of orthodoxy had already brought him into national prominence, this organization sought to bring together for cooperative action all those opposed to liberalism and the Social Gospel. Riley served as president of the Association until 1930; afterwards it declined and finally merged with the Slavic Gospel Association in 1952.

In 1922, a highly inflammatory sermon entitled "Shall the Fundamentalists Win?" was preached by Harry Emerson Fosdick, a nominally Baptist preacher then supplying the pulpit of the First Presbyterian Church of New York City. This daring message flung down the gauntlet, as it were, challenging a fight to the finish. In the uproar which followed, Baptists demanded Fosdick's resignation from the ministry, while Presbyterians agitated for his removal from their pulpit and the censuring of those who had permitted him to preach there. The Fundamentalists won in none of these demands.

In 1925 came the famous "monkey trial" in Tennessee. After the state legislature had passed a law against the teaching of evolution in any of its public schools, John T. Scopes, a young teacher in Dayton, decided to provide a test case. In the ensuing litigation, he was prosecuted by William Jennings Bryan and defended by the brilliant agnostic, Clarence Darrow. The trial, a farce in many respects, degenerated into a haggling argument between Bryan and Darrow over the literal historical

[5] It was the title of these works that gave the movement its name. They were republished in four small volumes by the Bible Institute of Los Angeles in 1917. A new reprint, in two volumes, is now in progress: Charles L. Feinberg (ed.), *The Fundamentals for Today*, Vol. I (Grand Rapids: Kregel Book Store, 1958); the second volume is scheduled for this year.

accuracy of the Genesis account of creation. The only ones to profit from the sorry spectacle were the merchants of Dayton, who catered to the large crowds of curiosity-seekers, and Scopes, who received from friends funds to complete his Ph. D. in Geology at the University of Chicago.

In 1929, Princeton Seminary entered a crisis which was the turning point of the controversy as far as the Presbyterians were concerned. A last-ditch effort to control the Seminary, led by J. Gresham Machen, was defeated. The conservatives withdrew to establish Westminster Seminary in Philadelphia; later, dissatisfied to contribute through the missionary organizations of the denomination, they formed their own mission board. In 1935 they constituted themselves a separate body, the Orthodox Presbyterian Church.

Northern Baptists were exercised almost as much as the Presbyterians. Within their ranks were formed in 1921 the National Federation of Fundamentalists and in 1923 the much more militant Baptist Bible Union. The former was led by such moderates as A. C. Dixon and T. T. Shields; the latter by reactionaries like W. B. Riley, T. T. Shields, and J. Frank Norris. Dissatisfaction with liberal trends in the seminaries led to the founding of Northern Baptist Seminary (Chicago) in 1913 and Eastern Baptist Seminary (Philadelphia) in 1925. In 1922 a determined effort to pledge the Convention to the New Hampshire Confession of Faith was averted only by a substitute proposal to declare the New Testament as the all-sufficient rule of faith and practice. Although in 1925 a split was avoided by the narrowest margin, the issue of modernism continued to be agitated until the conservatives finally withdrew in 1947.[6]

Perhaps the most familiar figure in Fundamentalism among Southern Baptists was J. Frank Norris (1877-1952), whose vitriolic tirades aroused Texas Baptists before the denomination as a whole was concerned with the controversy. Making effective use of pulpit and press, he launched a belligerent attack against evolution in the colleges and "ecclesiasticism" in the Convention. His ultra-conservative doctrines and extreme premillennialism brought him into the sympathies of

[6]See Chester E. Tulga, *The Foreign Missions Controversy in the Northern Baptist Convention*, 1919-1947; *Thirty Years of Struggle* (Chicago: Conservative Baptist Fellowship, 1950).

other Fundamentalist leaders; he became active in the World's Christian Fundamentals Association about 1922, and was instrumental in the formation of the Baptist Bible Union. Norris' own denomination, the Fundamental Baptist Fellowship, was organized in 1934, and its scope was greatly expanded when he assumed the pastorate of the Temple Baptist Church in Detroit the next year — without, of course, relinquishing his leadership in Texas. It is scarcely necessary to observe that there is as much difference between Fundamentalists of this type and conservatives of the Machen-Mullins variety as between these latter men and the radical modernists, though many liberals label them all as "Fundies."[7]

Interdenominational associations, 1930-present. — It is not strange that both liberals and conservatives found more fellowship with kindred spirits in other denominations than with antagonists in their own. This last period has seen the formation of two major Fundamentalist groups, besides a number of smaller provincial organizations, which are inderdenominational in composition. They are the American Council of Christian Churches, led by Carl McIntire (1941), and the National Association of Evangelicals (1942). Both of these publish periodicals, transcribe religious programs for radio, lobby in Washington (on matters affecting the chaplaincy, radio regulations, foreign missions), and actively oppose the National Council of Churches — which is to them the most insidious voice of liberalism in the nation. Fundamentalism of this type maintains itself chiefly by negation of everything that does not coincide with its own peculiar views.[8]

An outstanding phenomenon of the present period, which also cuts across denominational lines, is the activity of a group of men who are sometimes styled neo-evangelicals. Repudiating the Fundamentalist extremists who are theologically uninformed and socially unconcerned, they are led by such men as Carl

[7]Brief surveys of several splinter Baptist groups may be found in *The Quarterly Review*, XIX (April, May, June, 1959), 6-38. The evolution controversy within the Southern Baptist Convention is treated tangentially (in connection with its impact on ecclesiological issues) by W. W. Barnes, *The Southern Baptist Convention*, 1845-1953 (Nashville: Broadman Press, 1954), pp. 257 f.

[8]See Carl McIntire, *Twentieth Century Reformation* (Collingswood, N. J.: Christian Beacon Press, 1941). The story of the N.A.E. is told by James DeForest Murch, *Cooperation Without Compromise* (Grand Rapids: Eerdmans, 1956).

Henry (editor of Christianity Today), E. J. Carnell (Fuller Theological Seminary), and Bernard Ramm (California Baptist Theological Seminary). This group belittles neither education nor modern science, is possessed of a good historical sense, accepts the most assured results of textual and historical criticism, and participates readily in contemporary theological conversation. Quite articulate in their position, they have authored several vigorous doctrinal and apologetic works which seek to present historic Christianity in terms understandable by and acceptable to the modern world.[9]

The Issues Involved

Many efforts have been made to define Fundamentalism in terms of sociological factors. Some see it as a symptom of the conflict between the unsophisticated agrarian population and the urban intelligentsia. Others see it as part of the economic struggle between the proletarian desire for social betterment and the bourgeois effort to preserve the status quo. Some would find it a further manifestation of the cultural differences between certain geographical sections of the country. Evidence, if it is carefully selected, can be adduced to support any or all of these theses.[10] It would seem more accurate, however, to characterize the whole movement as the eruption of a basic ideological conflict, a protest that sooner or later was bound to come against the romanticized humanism that had captivated theology since the days of Schleiermacher. One can admit the influence of social factors without positing them as primary causes. The simple truth is that denials of the central affirmations of the Bible in the name of modernity could not have gone unnoticed in *any* society. Such protest movements — whether Pietism or Wesleyanism or Kierkegaardianism or Barthianism or confessionalism of one sort and another — seem to be an inevitable part of the dialectic in the historical process which bears along the Christian tradition.

Failure to penetrate to the heart of this controversy has resulted, in too many cases, in an unfortunate stereotyping of the whole conservative reaction to radical modernism. Fundamentalism — because it is often an umbrella term covering all

[9]See the symposium by Carl Henry (ed.), *Contemporary Evangelical Thought* (Grand Rapids: Baker Book House, 1957).

[10]See Furniss, *op. cit.*, pp. 26-30, and the literature there cited.

opposition to modernistic emasculations of Christian faith — must not be dismissed as either naive uncritical pietism or militant reactionary fideism. These are on the fringe, and biblical Christianity has profited little from their fierce but futile efforts to perpetuate the clichés of a forgotten century.[11] *The central issue is the supernatural nature of Christianity.* This was given classic formulation by a man of unquestioned erudition and theological intensity, J. Gresham Machen.

In summary, his formulation amounts to this: Christianity must be defined in terms of doctrine derived from the Bible rather than in terms of life growing out of religious experience. It is a message rather than a movement. It presents a great saving fact, not merely the description of a feeling. Life is important, to be sure, but doctrine is prior to life; that is, doctrine is not derived from religious experience but is what conditions and determines such experience. This is why much must be made of biblical authority: the Bible represents the essentially trustworthy transmission of the message — it is the Word of God. Its central truths are the transcendence of the living God, the special creation of man as a moral personality, the universality and power of sin, the historical redemption provided by Jesus Christ the Son of God, the need of every person for cleansing and quickening by the Holy Spirit, the incompleteness of time forms and the necessity for a final consummation.[12]

Obviously, this is a supernaturalistic conception all the way, and the conservatives felt that to deny any portion of it was to imperil the whole structure of saving truth — not because one must believe every jot and tittle in order to be saved, but because to call into question any essential affirmation was to endanger the entire concept of biblical authority

[11] If this seems too broad a definition, it is provoked by those who consider everything to the right of themselves as "Fundamentalist." For a narrower view, see the definition essay by E. J. Carnell, "Fundamentalism," *A Handbook of Christian Theology* (New York: Meridian Books, 1958), pp. 142-144.

[12] J. Gresham Machen, *Christianity and Liberalism* (New York: Macmillan, 1923). A more recent treatment from the same perspective is by Samuel G. Craig, *Christianity Rightly So Called* (Philadelphia: Presbyterian and Reformed Publishing Co., 1946). Notice the sharp alternatives posed by these titles. Some conservatives of the present day, profiting from historical insights recently achieved, would not divorce kerygma and church quite so radically as Machen.

and to vitiate the very essence of Christianity. Thus biblical inerrancy was always the storm center of the controversy, because an infallible Bible seemed to be the only guarantee of a sure word from God; and any relaxing of this conviction would lead inevitably to a hopeless relativism. The end of liberalism, it was feared, was to humanize God and defy man, thus exposing Christianity to the criticism of the psychologists that religion was merely a construct of the human imagination.[13] That is why the Fundamentalists felt that they were fighting for the very soul of Christianity.

The danger implicit in their approach, which many of them scarcely avoided, is another sort of perversion of Christian faith and fellowship.

> For the vital experience of personal faith in Jesus Christ, fundamentalism has often substituted intellectual acceptance of the doctrine of his deity, undergirded by a series of rational proofs. For a body of Holy Scripture which is interwoven with the saving acts of God in history, fundamentalists substituted a static book of doctrines and precepts, which is liable to all kinds of schemes, eschatological charts, and creedal "tests of fellowship."[14]

The recognition of this danger — a real debt to the insights of the liberals — is what distinguishes evangelical conservatives from the reactionary fringe. It permits both a border appreciation of the total Christian tradition and a deeper fellowship with those who serve the Savior in somewhat different ways.

The central conviction of the less reactionary Fundamentalists regarding the supernatural nature of Christianity has certainly been justified by the course of recent history. Theologians once again are centering their attention on the God who acts in history to reveal himself and redeem sinful men. The social upheavals of the twentieth century — wars, depressions, constant crises — have completely destroyed the former confidence in the goodness of man and the inevitability of progress. The old liberal doctrines of immanence and perfectibility have had to be discarded. In their place have come a new realization

[13]This thrust had already been made by Feuerbach.

[14]Wayne E. Ward, "Fundamentalism," *Encyclopedia of Southern Baptists* (Nashville: Broadman Press, 1958), I, 516.

of the perversity of men in sin, a new emphasis on the transcendence and sovereignty of God, a new category and locus of revelation in Jesus Christ the Word, a new sense of the eschatological dimension of historic existence. And once again the God who is God, who in Christ has reconciled the world to himself, is seen as the great Fundamental Fact.

The Ministry In An Age Of Stress

C. W. Brister

In his remarkable appraisal of contemporary America, journalist Robert Jungk reports his observation of a nation in the throes of a new age. "The future," he says, "is no fantasy, clearly distinguished from actual life; the future has already begun. The new, the different and the frightening is already among us."[1] No longer content to spin synthetics and to smash atoms on the planet Earth, man now launches his own heavenly bodies into the firmament to inquire into the secrets of the universe. These artificial planets and their experimental counterparts — manned space missiles — have swept us from earth-bound security to the infinitudes of space.

Not only America, but the world, waits on tiptoe for the next word from inquiries being made into ballistic missiles, lunar probes, and possible interplanetary travel. Scientific understanding of atoms and ballistics has also been paralleled in recent years by advances in other areas — archaelogy and machinery, aeronautics and medicine. Indeed, life appears to have been refashioned in the laboratories of our time!

An Age Of Stress

There is, however, another aspect of the story. Seldom do we read of man saying of his creations what God said of his: "Behold, it was good." Though in great debt to the precision and products of scientific research, we know that there are limits to what scientists can do. The enormity of such problems as alcoholism, communism, divorce, delinquency, mental illness, crime, racial and international tensions is a constant reminder that very little ground has been gained in the area of the *ultimates* of our existence. Reliable reports from airline officials now indicate that jet airline travel will "shrink the world" an additional forty percent in the next decade. One wonders if he can stand to be brought so physically close to his fellow

[1]Robert Jungk, *Tomorrow is Already Here* (New York: Simon and Schuster, 1954), p. 10.

men, with whom he has felt so little emotional empathy or intellectual interest in the past.

It is entirely likely that man's present dissatisfaction with his well-equipped world and shrinking universe is his own best evidence that he can never out-live his need for God and for redemption. Numerous representatives from various areas of scientific inquiry are now admitting that man's deepest longings cannot be supplied by cyclotrons and psychotherapists alone. A new phenomenon is being evidenced in this age of stress by virtue of the fact that some natural and medical scientists, along with many other persons, are now turning to the theologians for help.

The question that Paul the Apostle raised in his day is pertinent once more: "How can they believe in One of whom they have never heard? And how can they hear unless someone proclaims Him?" (Rom. 10:14, Phillips). Capable representatives of God are urgently needed to assure today's citizens that our times are in his hands. This need for spiritual leadership has raised a significant question in Christian circles. What is a minister of God to be and to do in this present age of stress?

Evangelical denominations, theological schools, and ministers themselves are searching for appropriate answers to the question of ministerial adequacy. The Lilly Foundation is currently sponsoring a three-year study of psychological testing for the ministry. In cooperation with the Educational Testing Service, psychologists and theologians are seeking to determine the qualities being demanded of healthy ministers and to devise testing instruments which will predict the degree of success of a ministerial candidate.

The question of ministerial competency has been complicated by the repeated report from some quarters that modern churches are "man killers."[2] Because of the persistent pressures upon the minister's mental and emotional strength, and because his idealistic concepts of his calling fail to come to grips with the realistic pastoral situation today, his temptation often is to escape the bondage of his calling.[3] If he does not leave the

[2]Cf. Samuel Blizzard, "The Minister's Dilemma," *The Christian Century*, April 25, 1956; Wesley Shrader, "Why Ministers are Breaking Down," *Life*, August 20, 1956; and Samuel Southard, "The Tyranny of Expectations," *Pastoral Psychology*, September, 1957.

[3]James Moore, "Why Young Ministers are Leaving the Church," *Harpers*, July, 1957.

ministry altogether, he develops some specialty and takes refuge in "riding his hobby" (fulfilling his favorite pastoral function). The honest pastor is ready to admit with George Whitfield: "My corruptions are so strong and my employment so dangerous that I am sometimes afraid."

A Time For Faith

Professor H. Richard Niebuhr and his associates have sought recently to clarify the mission of the church and its ministry from a historic and scientific perspective.[4] Based on the premise that the ministry today is a "perplexed profession," these researchers have inquired into the Bible and Christian history concerning the nature of the office and the competency of those who fill the office. While such studies are proving to be of value, especially in the theological education of future pastors, the contemporary Christian minister needs more than historic and scientific understanding of his role. He needs self-understanding and a sense of personal-professional adequacy in order to feel successful *now*. It is likely true, also, that he will not lift those with whom he serves to a higher plane than the one on which he lives — spiritually, psychologically, and culturally.

In writing to the Corinthians, the Apostle Paul reflects a creative sense of selfhood as a servant of God which speaks with remarkable relevance to the needs of today's ministers. Phillips' version is graphic and fresh.

> As far as we are concerned we do not wish . . . to bring discredit on the ministry God has given us. Indeed we want to prove ourselves genuine ministers of God whatever we have to go through — patient endurance of troubles or even disasters, being flogged or imprisoned; being mobbed, having to work like slaves, having to go without food or sleep. All this we want to meet with sincerity, insight and patience; with genuine love, speaking the plain truth, and living by the power of God. Our sole defence, our only weapon, is a life of integrity, whether we meet honour or dishonour, praise or blame. Called "impostors" we must be true, called "nobodies" we must be in the public eye. Never far from death, yet here we are alive, always "going through it" yet never "going under."

[4] *The Ministry in Historical Perspectives* (New York: Harper, 1956), and *The Purpose of the Church and its Ministry* (New York: Harper, 1956).

> We know sorrow, yet our joy is inextinguishable. We have "nothing to bless ourselves with" yet we bless many others with true riches. We are penniless, and yet in reality we have everything worth having.
>
> II Corinthians 6:3-10.

Herein Paul reflects his understanding of his own humanity, his acceptance of the difficult nature of his role as a minister, and his vital identification with the persons to whom he ministered "in Christ's stead." These qualities saved him from the spirit of self-righteousness and self-defeat. Again, he was passionately devoted to his calling, and, measured in terms of effectiveness, he was a pastoral success. Yet, the Apostle's first line of defense runs deeper than all of these things. For him, an age of stress was a time for faith in God!

Paul conceived himself to be a "new creation," growing out of "union with Christ." (Cf. Romans 8:17, 35; II Corinthians 5:17; Galatians 3:28; Ephesians 1:3, 10; and Philippians 1:21, 3:10). This "first principle" is included here because, being so obvious, it occasionally is not even considered. The fact is that some writers in this field tend to minimize the spiritual aspects of pastoral work and to "psychologize" everything. This is regrettable. While science and religion are now joining hands in the service of the soul, theologians render their cause a disservice when they approach the minister's role from a purely scientific, empirical basis. The pastor's opportunity for inspiring hope and confidence in others rests on the evidence of his own God-experience, his personal confidence in and commitment to God. The *fact* of a pastor's faith means much more to a parishioner than merely *talking about* the virtues of faith.

Dr. Daniel Blain's observation that "regeneration would seem to be the prime requisite for true ordination"[5] is striking. Neither life nor death can demoralize the minister who believes: "This has all originated with God, for He through Christ has reconciled me to Himself and has given me the ministry of reconciliation." (II Corinthians 5:18, Williams). The security of such a pastor rests within himself and his God-relationship, rather than in his church position, his denominational prestige,

[5]Daniel Blain, "Fostering the Mental Health of Ministers," *The Church and Mental Health*, ed. Paul B. Maves (New York: Charles Scribner's Sons, 1953), p. 253.

or in other external factors which may be subject to change. He, like the Apostle, approaches the pastoral task "with weapons of right-doing" in his right hand and in his left. His integrity verifies his vocation and vindicates him in the pursuit of his calling.

Partnership With God

The Christian pastor is also re-enforced by the assurance that he does not work alone. He shares a joint undertaking and a joint responsibility with God every step of the journey. Paul referred to himself as God's fellow-worker. This does not infer that he felt himself to be on a "buddy-buddy" basis with God, but in a cooperating relationship with him in the redemptive enterprise. The occupational anxiety of some pastors stems from their insistence on being a success on their own. It is frequently difficult for the thinking church member to determine whether such a minister is in business for God or for himself. This ego-mania launches many a ministerial satellite into the orbit of success, but all too soon the "gravitational pull" of self-centeredness draws such a man into the disintegrating atmosphere of defeat. Realism suggests that the minister represents God in some fashion whether he intends to do so or not. The true representative of Christ refuses to be led into the idolatry of a God-complex. *If* God is to "make his appeal through us," as Paul suggests, what responsibilities devolve upon the minister in this partnership?

Authenticity becomes an immediate obligation. Seminarians occasionally camp on the coat-tails of some popular pastor or headline evangelist. Some pastors are known to "play the galleries" in order to be accepted by their parishioners. Sermonic plagiarism, facilitated by the frequent publication of pulpit materials, tempts the modern minister to dishonesty and duplicity. The use of another person's materials, without due acknowledgement, becomes a vicious cycle. It accelerates one's incapacity for pulpit preparation. It also contributes to the minister's guilt feelings, for secretly he knows that he is a fraud. Partnership with God emphasizes the extremely personal nature of the Christian ministry. George Buttrick has wisely reminded us that ultimately our only gift as servants of God is the gift of being ourselves.

The authentic minister has the ring of confident truth in his preaching and the capacity for true compassion in his pastoral work. He realizes that he has not *arrived* as a modern pastoral director of the church's ministry in a community. As a counseling pastor, he yet sees "through a glass darkly." He, too, is subject to rationalization and self-deception. He is honest enough to accept his own sinfulness and is grateful to know that he has been saved by God's grace. His calling and convictions are renewed daily in communion with his Creator.

Awareness of others, akin to Christ's compassion for and appreciation of persons, is another major responsibility devolving from a sense of partnership with God. This implies much more than a pastoral interest in the mental health of one's church members, though that is important. It includes respect for persons and courtesy to them, but transcends both of these. This awareness reaches out to "that which was lost" to God in a ministry of reconciliation. Here, the pastor's spiritual role in today's world is magnified. His concern compels him to enter the arena of human experience through pastoral visitation, rather than to wait for suffering "clients" to call upon him. As the pastor goes to his people, adaptability in the application of principles to persons becomes necessary. Rigidity has become the besetting sin of many a minister. Occasionally, even frequently, the "book" refuses to fit the situation in life. Thus, the pastor must begin, not with *methods,* as important as they sometimes are, but with *people,* where they are.

Awareness of others also includes a feeling of unity with all who have served and continue to serve needy humanity. Rugged individualism has little place in the joint efforts of the healing professions. Many skilled persons extend their restorative services to the lost, bewildered, ill and handicapped individual in this new age. There is no need for a central star in the healing constellation — whether physician, minister, or specialist. The Christian minister is thus a part of something larger than himself. Truly, "some plant, others water, but God gives the harvest." The minister's debt to the contributions of others and his desire for interprofessional collaboration with his colleagues must outrun his personal sense of destiny or need for approval.

Ability to perform in his role may be thought of as the

third aspect of responsible partnership with God in the ministry. Professional competence walks hand in hand with one's sense of divine calling. The modern minister moves not only in the realm of faith but in the realm of stern facts as well. The fervent, though untrained, pastor is frequently a foundling in the faith and may even become an obstacle in the path of the true Christian gospel. There is no substitute for wisdom garnered in years of seminary training and practical field work in a church setting. Fortunately, an increasing number of pastors are gaining supervised clinical experience in dealing with persons who are in crisis situations. The pastor who lacks such adequate training may enhance his effectiveness and increase his joy in service by availing himself of current literature, pastoral institutes and workshops, and the privilege of summer study.[6] The minister's role as God's fellow-worker is thus "shored up" and re-enforced through insight into himself and acquaintance with the contributions of others. His inner persuasion, calling him beyond mere discipleship into the work of the ministry, is made redemptively effective as he equips himself carefully and continuously for his task. As he serves, he remains conscious of a Grace undergirding his life which is not his own, that enables him to serve as a "bridge person" between fragile men and a merciful God.

Endurance in the Work of the Ministry

A third resource to buoy up the busy pastor in his daily ministrations is steadfast endurance — self-directed strength of will, capacity to keep going — in his life situation. The ancient writer was correct when he reminded the youthful minister: "My son, if thou comest to serve the Lord, prepare thy soul for temptation." (Ecclesiasticus 2:1). How often some experience — a failure, a disaster, a sacrifice — corners and suffocates the man of God. Bowed down beneath the burdens of his own soul and the often desperate needs of his flock, the pastor may find himself shut off from the abundant life and experiencing the painful symptoms of "ministerial claustrophobia." Like Saint Paul, he does not wish to stand in anyone's

[6]The Institute for Advanced Pastoral Studies, Cranbrook House, Bloomfield Hills, Michigan, under the directorship of Dr. Reuel L. Howe, is an effort to relate the findings of clinical and pastoral experience to the work of the ministry on a workshop basis.

way, nor does he desire to bring discredit on the ministry God has given to him.

Some ministers, like the prophet Jonah of old, find it difficult to settle down and obey the voice of God. They are continually looking for some greener pasture, some easier way to make a "go" of things, some church with fewer problems. These men of conflict live out of a suitcase as they move from one parish or field to another. It would appear that they have no intention of abiding awhile with their flocks and relating on deep levels with their parishioners. Emotional detachment in dealing with their people appears impossible. The capacity to relax is for them a fantasy, and joy becomes a mere figment of the imagination. Past failures continue to haunt them. The "cures" they offer to others seem to fail on themselves. This picture may appear to some to be overdrawn. But for many others it is poignantly real. However, it need not be so.

The Apostle was also a man of conflict, "always going through it yet never going under." Without known family members, without reputation, called an "impostor" and a "nobody," penniless, mobbed, flogged, imprisoned, going without food and sleep, frequently working like a slave, yet he could honestly say: "We know sorrow, yet our joy is inextinguishable." He spent much of his time and energy in dealing with people who were trying to make life miserable for him. Yet, we never read of him wasting strength just fretting and fuming. He had no time to waste mulling over irritations and resentments. When he was imprisoned, his cell became a chapel for sermon and song. When he was beaten with the lash, he used his "brush" with death to prove the power of God to see him through. When he was shipwrecked, he used the sinking ship to affirm his faith that nothing could separate him from the love of God. Endurance was more than a word for him; it was the vocabulary of his existence. Yet, nowhere is sad, stern Stoicism implied. He counted all experiences "joyous" for the sake of his Savior. Chrysostom called such endurance the fruit that never withers, a fortress that is never taken, a harbor that knows no storms.

How does a man cultivate this habit of capitalizing upon the paradoxes of his vocation? How is he, though "poor," to make many "rich?" For one thing, he must be convinced that the ministry of the church of the living God is perennially

necessary in his world and will endure under the power of God. Again, he will learn to grow while experiencing both victories and defeats. Each experience along the journey should enrich and embolden him for his ministry, rather than deplete his strength and embitter his life.

The enduring minister in this new age should be willing to "stand, and having done all, to stand" in the strength of God. Disturbing circumstances and disquieting fears may even serve as opportunities for creative thinking and the growing understanding of himself and others. He admits with Paul, "Indeed we want to prove ourselves genuine ministers of God whatever we have to go through. We have 'nothing to bless ourselves with' yet we bless many others with true riches. In reality, we have everything worth having."

Convinced of his own God — experience in his conversion and calling, confident of the grace of God operating in the divine-human redemptive enterprise, and committed without reservation to make his unique contribution to the spiritually needy of his generation, the man of God takes heart in this new age and turns afresh to the work of his ministry. His is the hard but wonderfully glorious and blessed life of the Christian pastor. Eternity alone shall reveal his contribution within the economy of God.

Book Reviews

The Gospel in Dispute. By Edmund Perry. Garden City, New York: Doubleday and Company, Inc., 1958. 230 pages. $3.95.

Perhaps a first consideration in reviewing this book is to underline a warning: it can be seriously misunderstood if approached by the "luck dip" method that so many readers use. It needs to be read entirely and carefully.

The danger is illustrated by the statement on the front flap: "Christians must act neither aggressively nor timidly toward non-Christian religions, but must share with them a fluid and continual exchange of thought and doctrine." The publisher thus seems to put Dr. Perry in the long outmoded, relativistic outlook in the study of comparative religion. Aside from the fact that there is no such thing as a religious system that agrees to be treated as relative there is a climate among contemporary scholarship that shows serious consideration of the work of Hendrik Kraemer, the Madras Conference in 1938, and two world wars. W. E. Hocking's positions are not echoed very loudly in circles of biblical and missionary scholarship today and not at all in this book.

Perry's definition of the Gospel is clear and uncompromising. His description of the threats to it are sobering. He presents so convincingly the positions maintained by non-Christian religions that he seems, in the chapters dealing with them, to be persuading rather than presenting. This is all to the good and is done for two basic reasons: a conviction that the Gospel will not suffer in such an encounter, and an outlook which insists that one has not stated the other person's position adequately and accurately until the latter can accept the statement and even use it for his own.

Perry's best chapter is the third one which gives a fresh presentation of the missionary message as the very warp and woof of the New Testament. Most material in this field is trite and dull. His is not. Chapter II gives helpful insight of the same nature into the Old Testament.

His weakest point is in the treatment of Judaism. The convenant idea seems to appeal to him so strongly that he is never clear on whether this covenant offers adequate soteriology for the race today. (His basic position of salvation as God's work through Christ alone probably provides an adequate answer.) Fondness for this idea seems to be the root out of which grow these statements: "We have our membership in Christ by participation in a specific local worshipping community." (p. 115) "There can no more be a Christian apart from incorporation into the church than there can be a Jew apart from Israel." (p. 114) He is unclear in this place and seems to be saying that the church provides as well as proclaims redemption.

It must be said that these weaknesses are not such as to compromise seriously the strength of his total presentation. He describes contemporary obstacles clearly; shows that they present genuine problems for Christian missions; but insists that strength in the Gospel (and in a careful redefining of the genuine components of it) is adequate for the situation.

Altogether it is a stimulating treatment of the milieu in which the Christian must project his witness in being truly a disciple and an apostle.

R. Cal Guy

An Outline of Old Testament Theology. By Th.C. Vriezen. Translated by S. Neuijen. Charles T. Branford Co., 1958. 388 pages. $6.00.

This is an English translation and revision of a work first published in Dutch in 1950 by an outstanding Old Testament scholar at the University of Utrecht. This book has been described by Professor Porteous of Edinburgh as one of the three most valuable modern treatments on Old Testament theology (the other two being by Walther Eichrodt of Basel and Gerhard von Rad of Heidelberg).

One outstanding feature of this book is the 125 page introduction in which the author discusses the relation of the Old Testament to Christianity, to the Ancient East, and to the religion of Israel; the history of the Old Testament literature and canon; the use of the Old Testament in the church; and the basis, task, and method of Old Testament theology. This is one of the most valuable discussions of these vital themes and is indispensable for those who wish to understand the present position of Old Testament scholarship.

The main part of the book is an "outline" of Old Testament theology. Professor Vriezen abandons the systematic method so popular in the past. He does not accept the central theme method as Eichrodt has done; nor does he use the historical approach of von Rad. He follows what might be called an "existential" or "relationship" approach. This can be seen in the subjects of his characters: "The nature of the knowledge of God in the Old Testament as an intimate relationship between the Holy God and Man," "God," "Man," "The intercourse between God and Man," "The intercourse between man and man" (ethics), and "God, Man, and the world in the present and the future."

Professor Vriezen has a rather unique view of what Old Testament theology is. He says that it is concerned with the Old Testament and not the religion of Israel in its historical growth and origin. "It is concerned with the Old Testament as the Holy Scriptures of the Jews, and more especially of the Christians; its task is to define the characteristic features of *the message of the Old Testament*" (p. 122). He believes that Old Testament theology is a part of Christian theology and as such should work with *theological standards* and should give its own evaluation of the message of the Old Testament from the point of view of the Christian faith (p. 122).

Everyone will not agree with Vriezen's definition of Old Testament theology nor with his critical views on the Old Testament, but every serious student of Old Testament theology must take into account what he says. A section of the book which will probably prove very helpful to pastors is the one on exegesis and the homiletical use of the Old Testament (pp. 99-115).

Whether or not a discussion of ethics has a place in an Old Testament theology is widely debated, but because of Vriezen's "existential" approach it fits in well here. This is a very valuable book.

Ralph L. Smith

The Epistles of Paul to the Thessalonians. By Leon Morris. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1957. 152 pages. $2.00.

The First Epistle of Paul to the Corinthians. By Leon Morris. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1958. 249 pages. $3.00.

The Second Epistle of Paul to the Corinthians. By R. V. G. Tasker. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1958. 192 pages. $3.00.

These books, contributions to the *Tyndale New Testament Commentaries,* meet a definite need and may be heartily recommended. Some commentaries are so voluminous and technical as to try the patience of

the most devoted reader; others are so brief and vapid as to make their purchase a waste of money. This series, under the general editorship of R. V. G. Tasker, Professor of New Testament Exegesis at the University of London, thus far succeeds in avoiding both these extremes. The various volumes are exegetical in character but do not require a knowledge of Greek.

Leon Morris, a minister in the Church of England and Vice-Principal of Ridley College in Melbourne, Australia, is an able scholar and a lucid writer. Unlike so many authors of commentaries, he is never nebulous in his thinking, never fuzzy in the expression of his views. Four years ago the scholarly world was brought under debt to him by his discerning word study, *The Apostolic Preaching of the Cross*. His volumes on I and II Thessalonians and I Corinthians, though not so ponderous as the former work, exhibit the same mastery of his subject, the same grasp of the pertinent literature, and the same devotion to evangelical truth.

The discussion of the background of the Thessalonian epistles occupies twenty pages and is in the main a restatement of the generally accepted ideas. The commentary itself offers a brief but clear and vigorous interpretation of the text on a verse-by-verse basis. Morris interprets the "man of lawlessness" to be the Antichrist who, as Satan's instrument, will make his appearance in the last days. He sees in the restraining power which hinders the appearance of the man of lawlessness a reference to "the principle of law and government which was illustrated in the Roman Empire, but which still continues in other states" (p. 129).

In his brief introduction to I Corinthians Morris gives assent to the traditional views concerning the background of the book. For example, he feels, along with all responsible critics, that there is no reason for doubting that I Corinthians is a genuine writing of Paul and asserts that it is free from any substantial interpolation. He finds no evidence that will permit the scholar to date the epistle with precision but expresses his own preference for a date somewhere about the mid-fifties. In seeking to unravel the problems pertaining to Paul's relations with the Corinthian church, he concludes that there were likely three visits which the Apostle paid to Corinth — the visit made when the church was founded, the so-called "painful visit," and a visit after the writing of II Corinthians —the "previous" letter mentioned in I Corinthians 5:9, our I Corinthians, the "severe" letter alluded to in II Corinthians 2:4 and 7:8, and our II Corinthians.

Morris admits that I Corinthians is "very much an occasional letter directed to the immediate local needs of Paul's converts," but affirms it would be a mistake to regard the epistle as irrelevant to our needs. "The heart of man does not change and the principles on which Paul works are just as important to us as to the Corinthians of the first century" (p. 26). The interpretation of the text is ably and judiciously presented within the framework of an over-all outline of the book.

The volume on II Corinthians was written by the general editor of the series. Those who have used his work on the Epistle of James may be slightly disappointed with his commentary on II Corinthians, for it does not fully measure up to the exceptionally high standard established in the earlier work. However, the interpretation given is sane, conservative, and practical, and should prove to be a useful guide in ascertaining the message of the book. The writer accepts the Pauline authorship of II Corinthians and makes a strong argument for the unity of the epistle. He explains that his main concern in the writing of this volume was to elucidate the text, but he expresses the hope that his exposition and interpretation of this intensely personal letter may help the reader to enter into the heart of Paul as well as into his thought.

These books cannot, nor were they intended to, take the place of such standard works as those of Milligan and Frame on I and II Thessa-

lonians or those of Edwards, Robertson, and Plummer on the Corinthian epistles. But, unassuming as they are, they make the richest core of such works more accessible to the average pastor and make a distinct contribution at the point of providing a reliable, readable, and practical interpretation of the biblical text.

Curtis Vaughan

An Introduction to the Theology of the New Testament. By Alan Richardson. New York: Harper and Bros., 1958. 387 pages. $5.00.

Alan Richardson is Professor of Christian Theology in the University of Nottingham. He is perhaps the foremost Anglican biblical theologian of our day and is widely known through his popular works, *Christian Apologetics*, and *The Gospel and Modern Thought;* and for his editorship of *A Theological Wordbook of the Bible.* The present volume shows that he performed well the task of editor of the popular *Wordbook of the Bible*, for much of the material in the wordbook is assimilated and cast under the various topics in this book.

Richardson's approach is topical following the new method of presentation in biblical theology. He does not in any way attempt to exhaust the various theological themes of the older systematic schema. His primary concerns are two: Christology and ecclesiology. Chapters one and two pertain to matters of introduction and the establishment of the place of faith and presupposition to a work such as this. Chapter three deals in unusual fashion with the doctrine of God. One chapter is devoted to each of these subjects: the Kingdom, the Holy Spirit, and the atonement. Four chapters are devoted to Christology; there is a transitional chapter showing the relationship of Christ and the church, and the final five chapters are devoted to ecclesiology.

There are many strong features of the book. The encyclopedic knowledge of the author and his complete awareness of contemporary biblical literature give a note of scholarly authority to his work. While using many of the results of form criticism, Richardson nevertheless repudiates the idea of Rudolph Bultmann that the historical Jesus is not responsible for the basic content of the gospels. The fact that he desires his work to be a practical aid to preaching rather than an "academic exercise" (p. 14) is commendable. The book is of special value in giving Old Testament background for New Testament concepts and ideas. His discussions on Son of Man, the redemptive metaphors, the birth of Christ, and the Lamb of God are exceptional. He speaks of the wrath of God as personal. Especially noteworthy is his idea of the priesthood of the laity. He is fair in recognizing that church polity as found in the New Testament cannot prove the heirarchical system of bishops. The many scripture references and well prepared indices greatly enhance the value of the book. His many "content" footnotes are meaningful and illuminating.

It is interesting, on the other hand, to note that Richardson has feet of very Anglican clay. It is difficult to believe that Luke 22:14ff is "nothing less than an account of the ordination of the apostolic ministry." And to infer that the thrones on which the apostles were to sit (Luke 22:30) are in any way connected with the later idea of bishops' chairs would seem wishful anachronism. (p. 315). The idea is posited that the incident of the epileptic boy in Mark 9 was inserted as a catechetical instruction for baptism and is connected with the exorcism formula retained in the Anglican church at baptism. It appears fanciful eisegesis to say that the Greek word for the lad who presented the loaves and fishes to Jesus suggests the function of the Anglican deacon who presents the elements for the people.

Richardson uses typology, a hermeneutical principle returning to "scholarly respectability," extensively. There is also a real danger that

in his one-sided emphasis on the corporate he has neglected the individual aspects of religion. In his irritation with individualism and subjective experience (p. 274) he has omitted a vital aspect of the Gospel; and his omission of biblical references to joy and other such personal expressions of the Christian life are glaring indeed. His Anglican beliefs lead him to abandon biblical theology for the church fathers in seeking to justify the traditional Anglican interpretation of baptism and the Eucharist.

Summary: despite these distortions, a valuable book.

William L. Hendricks

Allegory and Event. By R. P. C. Hanson. Richmond: John Knox Press, 1959. 400 pages. $6.00.

This title is intriguing; the sub-title is definitive: A Study of the Sources and Significance of Origen's Interpretation of Scripture. This third century interpreter is the first whose interpretation of the Scriptures we can survey and judge fully. The extent of his surviving works and his peculiar devotion to the Scriptures make this survey possible. More than anyone before him he gave himself to full exposition of all the Scriptures.

Only a church situation where the Scriptures are well known to the ordinary Christian can produce such an interpreter as Origen. His life covered a period when the Scriptures were well known and widely discussed. This is evidenced by the vast amount of Scripture quotations in documents such as the Acts of Martyrs and the writings of Hermas, written by Christians who were neither particularly distinguished nor well educated. It is reflected too in the prominence given the destruction of the Scriptures during Diocletian's persecution only fifty years after Origen's death. Further, the ease with which Origen's admirers took down his sermons in shorthand suggests that men of his day had a knowledge of the Scriptures sufficient to make easy their task as scribes. One is driven to the conclusion that the people knew the Scriptures well. This makes important the fact that Origen's works reflect a "swarming world of varied and lively biblical interpretation."

Origen is one of the major landmarks in the history of the Christian exposition of Scripture. Because he recognized the priority of the Hebrew text he refused to rely on the Septuagint and took the laborious trouble to learn Hebrew. His contacts with the Jews were not only controversial, they were definitely scholarly. He is the father of the critical commentary, the historico-grammatical approach to exposition. His doctrines of inspiration and inerrancy were clear but did not prevent a refreshing freedom from literalism and from lip-service paid to the day's "orthodoxy."

This fact brings his reader to an abrupt and shocking halt when he finds a disconcerting amount of interpretation backed by the presuppositions of Alexandrian philosophy. Origen's readiness to allegorize and his love for typology seem out of character with the one to whom all historico-critical exegetes owe so very much. Yet, there it is and not to be denied.

This too must be seen against the background of Origen's loyalty to the rule of faith as it was preached and practiced in his day. Just as his modern fellow-interpreters, he found some necessity to "demythologize" the gospel so as to make it intelligible and acceptable to his educated pagan contemporaries. This makes Origen peculiarly relevant to our own contemporary situation. Hanson proves to be the scholar well able to make this clear.

The book is divided into three major parts. The first part relates to the "sources of Christian allegory." Most stimulating treatment is given to "Jewish allegory," "Alexandrian and Hellenistic allegory,"

"Allegory in the New Testament," and "The Development of the Allegorical Tradition." Part two presents Origen as an exegete. Here the treatment proceeds along the lines of contemporary exegesis, Origen's handling of the text of the Scriptures, and his doctrines of inspiration and accomodation.

Part three presents Origen as an allegorist. Here various elements of Origen's approach are ably treated: "The Three Senses of Scripture," "Historicity," "The Law," "Sacraments," "Eschatology." The conclusion is a scholarly discussion of Origen's interpretation of Scripture. For the student of church history, of theology, of ethics, of philosophy, of hermeneutics this is one of the most rewarding volumes available. A scholarly work of the first order.

Ray Summers
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Segregation and Desegregation. By T. B. Maston. New York: The Macmillan Company, 1959. 178 pages. $3.50.

Of the eight books which have come from the dedicated pen of Dr. T. B. Maston, this is easily the most controversial. It is written within the throes of the current American controversy on desegregation. In the midst of a myriad of voices that have been raised on both sides of the debate, this is a Christian voice that demands to be heard by the Christian conscience, a conscience that has often become confused, afraid, or hopelessly compromised in the conflict. The author's appeal, one is reminded again and again, is not based on sociology, politics, or a naive perverted gospel of human ingenuity; rather it is rooted in an unapologetic biblical theology.

Dr. Maston begins with an analysis of the historic decision of the Supreme Court on May 17, 1954 and then proceeds to an examination of the reactions of various groups across the nation to that decision. Two chapters are given to a clarification of the terms, "Separation and Segregation," and "Desegregation and Integration." The heart of the book is reached in the fifth chapter when segregation is brought to trial before the bar of the Christian conscience in the light of the biblical revelation. Judged guilty here, segregation is further discredited in the light of such theological concepts as "The Will of God," "Perfection," "Love," "The Cross," and "The Holy Spirit." Arguing upon the basis of what the church was intended to be, what it can be, and what it ought to be, the author rejects segregation as an unwanted intruder of the secular world into the sacred precincts of that which belongs to God. "As a fellowship of or in the Spirit the church should demonstrate in its own fellowship the kind of world we would have if society were redeemed. The church is the germ or the 'provisional showing-forth of God's ultimate intention for every segment of society.' The world needs desparately a living demonstration of God's ideal or goal for human society. The church is the only institution that can give such a demonstration" (p. 130).

The Christian is also challenged to rethink the problem of segregated churches. The challenge is projected upon the commission of the risen Lord, the communist threat, the rise of the disinherited masses of the earth's peoples, and the problems raised for missionaries by racial attitudes in the churches of the homeland. However, Dr. Maston bases his appeal primarily not upon the fear of communism or as an expediency in the missionary enterprise, but upon the will of God as revealed in the Bible. In the last chapter the author addresses himself to the practical implementation of desegregation in the churches.

The appendices, containing an account of the Supreme Court decisions

of May 17, 1954 and May 31, 1955 and a selected reading list, increase the usefulness of this book.

One might accuse Dr. Maston of preaching too much throughout the book, but those who are in the habit of preaching to others ought not object too strenuously and those who are not are conditioned to accept such a technique. When one is tempted to think in the course of reading this book that here and there Dr. Maston has gone just a bit too far, he is immediately confronted with the Scriptures as interpreted by one whose knowledge, honesty, and presentation continually forces the reader to think within a biblical frame of reference.

Segregation and Desegregation is a provocative book. It has the characteristics of a sermon and a trial, an indictment and a confession. It is at once thorough and challenging, probing and incisive. It condemns segregation but it also condemns the complacency and compromise of the silent and the weak. Every man who calls himself a minister of Christ, white or black, Baptist or otherwise ought to read this book in order to be challenged by its vision and rebuked by its truth. A careful reading could conceivably bring a fresh sense of dedication to God and restore integrity to pulpit and pew alike.

W. R. Estep, Jr.

Foundations of the Responsible Society. By Walter G. Muelder. New York: Abingdon Press, 1959. 304 pages. $6.00.

In this book Walter G. Muelder, dean and professor of social ethics of Boston University School of Theology, has provided a normative survey of a wide range of vital social issues. It is a comprehensive survey which introduces the reader to some of the major problems of the rapidly changing society of today. The author takes the major theme of the ecumenical movement in the area of social ethics, "the responsible society," shows its cumulative relevance, and surveys the ethical foundations of such a society. He has restricted himself to aspects of responsibility about which there is considerable difference of opinion among scholars, and also to the task of providing simply an introduction to social problems.

The development of the idea of the responsible society is traced through thirty years of "ecumenical discussion," some six years of which has dealt specifically with its definition which came out of the First Assembly of the World Council of Churches in Amsterdam, Holland in 1948. Following is the definition: "A responsible society is one where freedom is the freedom of men who acknowledge responsibility to justice and public order, and where those who hold political authority or economic power are responsible for its exercise to God and the people whose welfare is affected by it" (p. 19). Only where people are both free and responsible is a responsible society possible. "Accountability to God makes human dignity, freedom, and justice ultimate issues . . . it assures personal worth a stable equilibrium in the churning sea of social relativity" (p. 22). In the responsible society neither justice nor freedom will be allowed to destroy the other. Creative solutions must be found to assure this.

The idea of the responsible society must be developed as an inclusive world concept, and the author believes that the call to give leadership to such a society is inescapable for the Christian. Words must be translated into deeds which will provide a living demonstration of the principle of responsibile society.

The author deals with responsibilities of the individual, the family, the state, organized labor, and management. He also deals effectively with the stewardship of the soil and gives an excellent Christian criticism of the welfare state. Holding that responsible society is impossible without responsible family life, the author states that "workmen and professional

people have often substituted occupationally grounded secondary groups for the primary family unit, making of the home only a special interest group" (p. 70). Although stating that the historic democratic role of labor in America is supported by religion, the author holds that "the scope of religion should not be trimmed down to trade union goals" (p. 204). Responsible and free relations must be maintained between religion and labor. The author believes that "welfare is not the exclusive province of the state but is everybody's business to build up personality and provide the proper conditions for its fulfillment . . . Therefore, the proper idea of a welfare state is not that of an omnicompetent state, but of establishing the conditions of opportunity for responsible productivity and decision making" (p. 158).

This work has grown out of many years of interest and research of one who has devoted his scholarship primarily to the making of Christianity to the current social situation. It is marked by thorough scholar ship and a keen sense of present-day social needs. A full bibliography and a topical index also contribute to make this a most helpful book. It will open many new avenues for thought and for further study for the thoughtful Christian. The minister will find it to be most fruitful reading.

C. W. Scudder

The Revolt of Martin Luther. By Robert Herndon Fife. New York: Columbia University Press, 1957. 726 pages. $9.75.

New Light on Martin Luther. By Albert Hyma. Ann Arbor, Michigan: Wahr Publishing Company, 1957. 287 pages. $3.50.

Simply to write a proper book on Martin Luther makes several demands upon the scholar today: he must have the linguistic and literary tools to understand and criticize the source materials; he must be familiar with the tremendous secondary literature of others; he must make it a habit to peruse contemporary periodicals and books that are constantly appearing on the subject or on some related subject; he must possess considerable insight with respect to theological distinctions and points of view; he must have a maturity and balance to approach true objectivity.

The two books listed above are recent works written by able men. Both Fife and Hyma are well-known scholars possessing considerable technical and historical skill. The books approach Luther from different contexts. Fife openly avows in his introduction that he is no theologian, but apparently feels that his contribution will consist of presenting Luther's life in considerable detail up to the Diet of Worms in 1521. The story is well told and amply documented from source materials and the more important secondary works. Fife's style is quite readable and clear. His research in areas related to Luther's immediate pathway serves to provide a large context with corresponding enlightenment. His insights are for the most part good, although it is difficult for anyone who has read at all in the literature of Luther, as objective as he may try to be, to keep from taking positive stands on controversial questions in Luther's life and theology. In all, Fife has made a fine and enduring contribution to the literature of the field. No student of Luther can afford to neglect this book. The general format is excellent, and the printing is of high quality.

Albert Hyma's work translates the reader into an entirely different atmosphere. The calm, unhurried temper of Fife contrasts markedly with the polemical and excited tone of Hyma's book. Apparently Hyma, a skilful and mature scholar, was greatly aroused by what he considered to be drastic errors in the Luther film of 1953. His critical attitude is maintained throughout the entire work. His principal complaints seem to center in the character of the indulgences hawked by Tetzel in 1517: was there really a promise that ". . . an indulgence wiped away all sin and

that any person who obtained an indulgence for deceased relatives or friends need no longer confess his sins to a priest . . . ?" If Tetzel did make this promise, Hyma avers, ". . . Then it must be shown that it is a most unusual and false declaration." (p. 105). Hyma also feels that the latter years of Luther's life have been neglected by historians. He takes to task some well-known scholars, particularly Roland H. Bainton of Yale, on these and other points. As a whole, the book has some valuable material and excellent insights, although marred by polemical language. The title, *New Light on Martin Luther*, is a bit misleading. Hyma produces more heat than new light on the life of Luther, but out of such positive opinions new books are written and extensively sold.

Robert A. Baker

Southern Baptist Preaching. Edited by H. C. Brown, Jr. Nashville: Broadman Press, 1959. 227 pages. $4.00.

Southern Baptist Preaching was born out of its editor's conviction that preachers can profit greatly from a study of the homiletic methods of other ministers. The compilation was conceived as an answer to the pressing questions of several successive student generations at Southwestern Seminary concerning the preaching methods of some outstanding Southern Baptist pulpiteers. That twenty-two successful preachers, all of whom face pressing responsibilities beyond the preparation and delivery of sermons, participated in the project is phenomenal in itself. Beyond the compiler's introductory, interpretive remarks on the importance and improvement of preaching, lie more than a score of exciting treatises on the preacher's craft. Each contributor was also asked to include a favorite sermon—one he had preached before and loved to preach. Now, their methods and messages are destined for a larger ministry.

Four values in this work are apparent immediately: instructional, historical, communicational, and introductional. Dr. Brown encourages each reader to "evaluate the ideas" found in the book as a learning technique. The work also has merit as a historical record of the sermonic style and literary strength of some of Southern Baptists' leading pulpiteers of this generation. One of the authors is already deceased: to have J. Howard Williams' "Love in Action" contributes to the overall merit of the project. It is imperative that Baptists preserve and profit from the sermonic methods of such men! That it will communicate something of what Southern Baptist clergymen are doing to interested ministers of other evangelical communions is a third value. For creative conversation with others, a compilation speaks far more eloquently than a volume from a single writer. Of additional merit is the introduction of editor H. C. Brown, Jr. to his contemporaries of the American pulpit. This splendid book serves as a preface and a promise of further studies in homiletics by its compiler.

Each reader will bring something different to a serious consideration of *Southern Baptist Preaching* and will receive his own unique blessings from such study. The challenge to develop a "system of priorities," which will free the modern minister for concentration on his prime function of preaching, will speak to almost every reader. The spirit of strength, sincerity, and simplicity, reflected by the preachers, will inspire others who may be struggling in the wilderness of wordiness, proclaiming with apology, or perishing from profundity. There is a freshness in the variety of sermonic methods and themes which will challenge the sterile-minded to new frontiers of homiletic adventure. Mysteries as to the methods of some master preachers will be swept away. Others will have a sense of awe and wonder that God can use truths like *that* to bring his kingdom to pass.

Some of the contributors have labored long in the Lord's vineyard;

others are still in their youth as master craftsmen of the preacher's art. Each writer opens the door of his study and of his heart and bids the reader come in. One begins with a philosophy of preaching. Another confesses as to the difficulty of preaching. A third speaks of his unorthodox methods, and a fourth of the uniqueness of sermon preparation: "Preparing a sermon is like kissing a wife or spanking a child—every man has a slightly different technique." Though no formal, systematic study of the pastor's communicative function is intended, much about the messenger, his methods, and his message is made clear.

The reader should ask questions as he learns from each contributor. What is the foundation—text, idea, subject—of this sermon? How are the formal elements—introduction, discussion, conclusion—constructed? Do the functional parts—illustration and application—achieve their intended purposes? What elements of style—such as clarity, beauty, and force—are apparent? How can this message be classified as to its structure or approach and as to its contents? Has the writer given due attention to delivery and to his audience? Is there a climax and call for a verdict in the hearer's heart? To ask such questions is to find many helpful answers and stimuli to personal growth as an interpreter of the Word. The compiler discourages purloining of these sermonic materials and passing them off as one's own. Rather, it is hoped that the book will serve as a "source of inspiration, information, and illustration" to today's preachers and to students of preaching through the years.

C. W. Brister

Revelation and the Bible: Contemporary Evangelical Thought. Edited by Carl F. H. Henry. Grand Rapids, Michigan: Baker Book House, 1958. 413 pages. $6.00.

This volume contains twenty-four articles dealing with the subject of the authority of Scripture. Such phases of the subject as revelation, inspiration, the canon, principles of interpretation, archaeological confirmation, biblical criticism, and the unity of the Bible are examined. Such men as G. C. Berkouwer, F. F. Bruce, Geoffrey W. Bromiley, Everett F. Harrison, Paul K. Jewett, Roger Nicole, Bernard Ramm, and Herman Ridderbos are contributors.

This volume is the second in a series "designed to give expression to contemporary evangelical thinking on the major phases of theology." The first was published in 1957 under the title, *Contemporary Evangelical Thought* (Great Neck, New York: Channel Press). Both volumes are edited by Carl F. H. Henry, editor of *Christianity Today*. The stated purpose of this work indicates that it is an attempt to fill a very definite need, that of giving attention to serious and competent discussion of the relation of revelation and the Bible.

With a few exceptions the quality of the twenty-four articles is good. The discussions by Paul K. Jewett ("Special Revelation as Historical and Personal," Chapter 3), Roger Nicole ("New Testament Use of the Old Testament," Chapter 9), Everett F. Harrison ("The Phenomena of Scripture," Chapter 15), and F. F. Bruce ("Archaeological Confirmation of the New Testament," Chapter 20) are excellent. Generally speaking this work is characterized by an attempt to demonstrate that the "evangelical" concept of the Bible and revelation moves somewhere between Neo-Orthodoxy on the one hand and obscurantism or close-minded Fundamentalism on the other. Sometimes the attempt to walk this theological tight rope gives a negative note to some of the articles. When this happens, a positive presentation of an "evangelical" doctrine of the Scriptures is lacking. Chapter 17, where the writer becomes so involved in a negative apologetic that he fails to deal positively with the vital subject, "The Holy Spirit and the Scriptures", is an example of this weakness. At other

times the writers give an excellent historical survey, but otherwise fail in presenting an adequate positive statement (compare Chapters 2, 10, and 13).

While it may seem presumptuous for one volume such as this to attempt to speak for "contemporary evangelical thought," nevertheless, this is a compilation of articles which every serious Bible student should carefully study. In addition to the articles which are well written and adequately documented there is provided a good selective bibliography (pp. 403-408) which has been arranged according to the topics discussed in the articles.

Milton Ferguson

Religion in America. Edited by John Cogley. New York: Meridian Books, Inc., 1958. 288 pp. Paper, $1.45.

Early in May, 1958, a group of about one hundred persons gathered for a week at the World Affairs Center in New York under the sponsorship of the Fund for the Republic to share a common concern for the free society of America. They represented Protestantism, Catholicism, Judaism, and various shades of non-belief. Out of their separate traditions, sometimes with diametrically opposed positions, they present in paper-back form their findings on religion and the free society. John Cogley, editor of the volume, serves as Staff Administrator for the Fund's project on Religion in a Free Society. Under his editorship, John Courtney Murray, Reinhold Niebuhr, Leo Pfeffer, Wilber G. Katz, Will Herberg, James Hastings Nichols, Walter J. Ong, Stringfellow Barr, Gustave Weigel, Abraham Joshua Heschel, and Paul Tillich write.

Charles P. Johnson

Introduction to Christianity. By Paul Hessert. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1958. 383 pp. $6.35.

Professor Paul Hessert, Chairman of the Department of Religion at Illinois Wesleyan University, presents an *Introduction to Christianity* as a dynamic examination of a living faith. The book is divided into six sections. Section One discusses the great areas of knowledge—Science, Philosophy, and Religion; Section Two, Revelation and the Bible and Faith; Section Three, Biblical Proclamation, is devoted to Jesus, his life and teaching as it relates to man's salvation. Section Four, God and Man, presents the response to the Gospel. The problem of Christian freedom, the need for redemption, and the question of eternal life are discussed. Section Five, God and the World, seeks to present for consideration the creation, the rationality of creation, the problem of evil, and the doctrine of the trinity. All of this is related to the Christian in our society. Section Six, the Church and Christian Hope, traces the meaning of the church in history, its nature and growth. The author closes with a hopeful understanding of the goals of Christian history. Summary statements, questions and answers, and bibliography make this volume most helpful for classroom use or individual study.

Charles P. Johnson

The Case for Orthodox Theology. By Edward John Carnell. Philadelphia: Westminster Press, 1959. 162 pages. $3.50.

The Case for a New Reformation Theology. By William Hordern. Philadelphia: Westminster Press, 1959. 176 pages. $3.50.

The Case for Theology in Liberal Perspective. By L. Harold DeWolf. Philadelphia: Westminster Press, 1959. 206 pages. $3.50.

Westminster Press is to be congratulated for conceiving and publishing this trilogy.

Carnell, President of Fuller Theological Seminary, writes to vindicate orthodoxy as the heir of classical Protestantism over against the counter claims of fundamentalism to the same distinction. His stragegy is to quote from older authorities, most of whom wrote between 1850 and 1918, whose orthodoxy the fundamentalists can hardly impugn. He thus shows that the fundamentalists, by diverging from the orthodoxy of such writers, are the real innovators. Though the advantages of this approach are obvious, it has its liabilities. It leaves the impressions that the author considers the skirmish with fundamentalism as orthodoxy's major battle and that he regards pre-World War I orthodoxy as normative for today.

Orthodoxy is defined as "that brand of Christendom which limits the ground of religious authority to the Bible" (p. 13), but what the author means by this definition is never made clear. There are places where he seems to assume that the theology of orthodoxy comes directly from the Bible. Paul's Roman epistle is described as "a perfect treatise in systematic theology" (p. 66). But then again the fundamentalist is scored for making no serious allowance for "his own relative understanding of the Word of God" (p. 125). One moment he challenges orthodoxy to admit, because of the verdicts of paleontology and regardless of the implications of the Genesis accounts, that it does not know how God created, how the human race is one, or how long man has been in existence. But then he refuses to allow higher criticism to inform his doctrine of inspiration: "In no case is the doctrine of inspiration accommodated to the difficulties [discovered by criticism]" (p. 111).

This is a very able and indispensable book. It makes a significant advance by conservatives beyond fundamentalism. But the reader will have to decide for himself whether or not the orthodoxy here defined is the heir of classical Protestantism.

Hordern, professor of systematic theology, Garrett Biblical Institute, devotes his main effort to developing a methodology for neo-orthodoxy, here styled the new reformation theology. Versus the positions taken by Carnell and DeWolf, he never allows reason to justify faith. Revelation is defined in the familiar terms of God revealing God rather than truths about God. This is the most emphatic scoring of a propositional idea of revelation yet to appear from the pen of an American author.

The author quotes Barth everywhere, always defending him against the charges of irrationalism. We even read that "actually, one of the strongest defenses of reason in modern theology is found in Barth" (p. 33). We are not surprised, then, that the idea of general revelation is barely mentioned. Tillich and Bultmann are regarded as alien to the neo-orthodox camp.

DeWolf, professor of systematic theology at Boston University School of Theology, writes the most theological volume of the trilogy. There are chapters on Christology, God, the trinity, man, the Christian life, ecclesiology, and eschatology. The author's perspective is that of a chastened and current liberalism rather than the older optimistic type. His apologetic thrust is directed primarily against neo-orthodox fideism. He laments "the sad fact" that the liberal apologist "must fight against so many theologians, with their denunciations of the presumptious pride of natural theology and their insistence that the Christian proclamation is in discontinuity with all that men rationally know or believe from other evidence" (p. 36).

Protestants who have never been liberal or fundamentalist, and who have not become intoxicated with neo-orthodoxy, will recognize in these three cases important growing edges on the broad front of Protestantism, but they will fail to find in any one of them the case for their own perspective.

W. Boyd Hunt

Democracy and Catholicism in America. By Currin V. Shields. New York: McGraw-Hill Book Company, Inc., 1958. 295 pp. $5.00.

The subject of this book is likely to be of increasing importance in the United States between now and the national political campaign of 1960. Its author, not a Roman Catholic, teaches political theory in the University of California at Los Angeles and attempts herein to alleviate the "social malady" of "anti-Catholicism."

Shields defines Democracy as "a decision-making process" based on the principles of popular sovereignty, political equality, and majority rule. He sharply distinguishes Democracy from political Liberalism, which embraces all types of "elitist rule" from constitutional government under Federalist principles to extreme totalitarianism. Shields gives an interesting survey of the democratizing process in the United States since the adoption of the Constitution and of the growth of social concern in the Roman Church from its Thomistic rootage to the work of John A. Ryan and Don Luigi Sturzo. Much of the book consists of comparing and contrasting Catholic, Liberal, and Democratic political theory.

The main issue, almost obscured at times by the Liberal-Democratic issue, is the relation of Catholicism and Democracy. Shields contends that the two are neither contradictory nor essentially dependent (i.e., Democracy rooted in Catholic teachings). Rather they are harmonizable (i. e., a Catholic may choose Democracy as a "purely secular creed" for his political activity).

Shields' argument suffers from his complete omission of the question of religious freedom, his refusal to reckon with the Vatican's role as a civil state, his inaccurate confusion of classical Protestantism and the Enlightenment (pp. 81f., 253f.), his undocumented refutation by ridicule of Paul Blanshard's books (pp. 25f.), his neglect of left-wing Protestantism's great contribution to the rise of Democracy, and his concentration on political theory to the neglect of political practice, especially in the dominantly Catholic nations. Those who regard these weaknesses as important will not be completely convinced by Professor Shields' argument.

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Book Comments

Fire in My Bones. By Fred M. Wood. Nashville: Broadman Press, 1959. 172 pages. $3.25.

To those who are inclined to describe the book of Jeremiah as "the most unreadable book in the Bible," this volume will prove a blessing. Written by a pastor, Fred M. Wood of Eudora Baptist Church in Memphis, Tennessee, this volume will doubtless become popular with pastors. All who read it will be richly rewarded.

This is not a verse-by-verse commentary on the book of Jeremiah. Rather, it is primarily an interpretation of the life and teachings of the prophet, presented through a study of the spiritual stages of his life.

While the book contains some of the weaknesses which seem more or less inevitable in any work growing out of a doctoral dissertation, it has great expository and homiletic strength. The author excels in his presentation of the timeless truths of Jeremiah and of their application to contemporary life.

Pastors will find in the volume many sermonic and devotional ideas. Every reader will come to a better understanding of Jeremiah, and from this clearer conception of the prophet's message and ministry will come inspiration and encouragement for future faithfulness.

T. Miles Bennett

Church and State in Scripture History and Constitutional Law. By James E. Wood, Jr., E. Bruce Thompson, and Robert T. Miller. Waco, Texas: Baylor University Press, 1958. 148 pages. No price given.

Three faculty members of Baylor University, who are members of the J. M. Dawson Studies in Church and State Working Group, collaborate in presenting to the public some of the results of their studies. Their studies were conducted under the leadership of Dr. Paul Geren, who was serving as Director of J. M. Dawson studies when this project was undertaken. The book is organized into three divisions as suggested in the title. The sub-titles are "Biblical Foundations of Church-State Relations," "The Development in History of the Principle of Separation of Church and State," and "The Development in Constitutional Law of the Principles of Religious Liberty and the Separation of Church and State."

The authors reveal a rather thorough knowledge of the best secondary sources on the subject. However, one might question some obvious mistatements and oversights that mar the work. For instance, did Paul attempt to gain recognition of Christianity as a *religio licita* as Dr. Wood asserts (p. 26). Dr. Thompson does not seem to be acquainted with the sources of the Anabaptist literature or recognize the significance of the Anabaptist contribution to the concept of separation of Church and State, nor does he see a possible relationship of Anabaptism to the Separatist movement in England.

In spite of apparent weaknesses, this is a commendable work and a particularly appropriate contribution to the growing library on church-state relations in this day of increasing interest in the subject.

William R. Estep, Jr.

Spirit, Son and Father: Christian Faith in the Light of the Holy Spirit. By Henry P. Van Dusen. New York: Charles Scribner's Sons, 1958. 180 pages. $3.50.

Dr. Van Dusen is president and Roosevelt Professor of Systematic Theology of Union Theological Seminary, New York City. Author of twelve books and editor of six, he writes with penetrating clarity and warm conviction. The key to this stimulating book can be found in the order of the words of the title, "Spirit," then "Son," and "Father." The author's purpose is made plain in the subtitle; he seeks to interpret Christian faith from the standpoint of a careful examination of the fact and experience of God as Holy Spirit.

Van Dusen's discussion of the church in the light of the Holy Spirit is particularly provocative. He suggests that Roman Catholicism (and Anglo-Catholicism, as well) has "imprisoned" the Holy Spirit within the institutionalism of the church heirarchy. Protestantism (Lutheran and Calvinist or Reformed), in practice at least, "imprisons" the Holy Spirit within its doctrine of the verbal inerrancy of the Scriptures. He further argues that only in the "radical reformation" of such groups the Anabaptists, Mennonites, Moravians, and Brethren, was there adequate place given to the dynamic of the Holy Spirit in the concept of the church.

Dr. Van Dusen does not argue for an unbridled "spiritism." However, he does insist that Christianity is essentially a religion of the Spirit, a person-to-person relation with the ever-present God. One need not agree with all of Van Dusen's theological conclusions, his ecumenicism for instance, in order to appreciate this thought-provoking study.

Milton Ferguson

Preaching the Art of Communication. By Leslie J. Tizard. New York: Oxford University Press, 1959. 106 pages. $2.25.

Leslie J. Tizard, working under the threat of imminent death, wrote this work as a dying man to dying men.

Accepting the classic definition of preaching by Phillips Brooks — "Preaching is the communication of truth by man to men . . . Preaching is the bringing of truth through personality" — the author analyzes the dominant elements of a preacher's personality needed for successful communication such as sincerity, love, authority, and self-acceptance. He also discusses those elements which destroy successful communication: craving for power, love of praise, desire for self display, and a selfish satisfying of personal emotional needs through preaching.

The affirmation of Tizard is that preaching is an art. He defines "art" as "practical skill guided by rules." Therefore, since preaching as an art needs rules, the author supplies eight which deal largely with providing the minister with an adequate psychology for understanding and motivating an audience. He also deals with specific rules for preparing, polishing, and preaching the message. The volume concludes with several helpful ideas on pastoral preaching.

While several sections of this book are treated in a commonplace and ordinary manner, other portions reveal a fresh and penetrating insight into the role of preaching as a communicative art.

H. C. Brown, Jr.

A Baptist Treasury. Edited by Sydnor L. Stealey. New York: Thomas Y. Crowell Company, 1958. 323 pages. $3.95.

The name for this collection was properly chosen. This is indeed a treasury of shining and costly gems from Baptist history. Dr. Stealey remarks that he might change some selections were he given additional

time to ponder over the book; but I would not! Each one of the items is indispensable. Hubmaier, Backus, Jasper, Oncken, and Maclaren would have added something to the collection, but they could have been included only if the book were lengthened.

The introductory words providing the context for each of the selections are of great value and show the author's insight, not only into the historic importance of a particular item but into the more difficult area of delineating the relevance of the item in the larger milieu of its generation and in the present areas of thought.

This book deserves to be read by every Baptist for his inspiration and enlightenment, and by everyone who wants to glimpse a rich sampling of what Baptists believe.

Robert A. Baker

Jesus in the Gospel of John. By T. C. Smith. Nashville: Broadman Press, 1959. 198 pages. $4.00.

As an example of the finest type of research, this book is a delight to the heart of the scholar. Its place is definitely in the graduate seminar class room. The desperate pastor who reaches for this volume on Saturday in preparation for preaching on John on Sunday will still be desperate on Sunday! Its treasures are for more leisurely and diligent digging. The selected bibliography does not reveal just how much the author is at home in the scholarly works on John as well as in the Talmud and Midrash.

The basic theme of the author's investigation is the question, "What is the purpose of the Gospel of John?" The reader is not to be deceived by the apparent simplicity of the question, nor, according to Dr. Smith, is he to turn quickly to John 20:31 and feel that he has found John's own answer. Through a veritable maze of evidence Smith conducts his reader in demonstration of his strictly nontraditional view that the Gospel of John is "an apologetic to the Jews," by a Jewish author, and one of the most definitely Hebraic of all the New Testament books. While not exactly earth-shaking, this is well outside the customary "Hellenistic" approach to the Gospel.

After a lengthy introduction, the author organizes his approach into seven chapters related to basic ideas in the Gospel. He probes deeply into the religious situation in Palestine in the second half of the first century A.D. In his pursuit he does not hesitate to wave red flags, for example, he says, "It is quite obvious that there is a contradiction between the Synoptics and the Fourth Gospel with respect to the day of the crucifixion." Let the "pros" and "cons" form their ranks!

Ray Summers
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Southern Baptist Theological Seminary
Louisville, Kentucky

Vision and Prophecy in Amos. By John D. W. Watts. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1958. 90 pages. $3.00.

This book contains the 1955 faculty lectures at the Baptist Theological Seminary, Rüschlikon, Switzerland, where the author is professor of Old Testament. He has been interested in the Book of Amos for many years and has published several articles on different phases of the book.

This small work is divided into four chapters. Chapter I deals with the question, "What kind of prophet was Amos?" Professor Watts concludes that Amos was in a sense a cultic prophet. It was the function of such a prophet to "see" God's intentions for his people and to call his

people to repentance. The cultic prophet oftentimes served as an intercessor for his people, as did Amos on two occasions (7:2,5); also, he was to pronounce a blessing or to invoke final judgment. Amos' task was the latter.

Chapter II discusses vision and oracle in Amos. Watts believes that the Book of Amos is composed of two separate books: the "Book of Visions" (chapters 7-9) written in Judah, and the "Book of Words" (chapters 1-6) written in the North. He believes that the visions represent critical turning points in the ministry of Amos and that all of the oracles can be related to one of the five visions. He says, "They (the visions) give him the basic understanding of God's purposes which makes possible his presentation of the various messages then given to him. Together they give an account of the full span of Amos' recorded ministry" (p. 49).

Chapter III deals with three fragments of an old hymn which has been incorporated into the Book of Amos. (cf. 4:13; 5:8; 9:5-6). The author states that this hymn was used in the ritual of the Jewish New Year festival in which Amos participated.

Chapter IV is a discussion of Amos' eschatology. It is suggested that Amos was the first prophet to use the expression "the Day of the Lord." This expression may have grown out of the expectation of the Lord's coming on the great day of the New Year festival.

Here is a very stimulating book. It is replete with footnotes, some of which are not in very good form, containing hundreds of references to recent literature. At least two printing errors are found (pp. 30 and 43).

Ralph L. Smith

Rivers in the Desert: A History of the Negev. By Nelson Glueck. New York: Farrar, Straus and Cudahy, 1959. 302 pages. $6.50.

This work dealing with the new contribution to the geography, history, and archaeology of Palestine is a necessary and important work by the noted archaeologist and Semitic scholar, Dr. Nelson Glueck, president, Hebrew Union College, Cincinnati, Ohio. As he states, the Negev, the desert that comprises the southern half of Israel, is a bridgehead between the East and West, and has been a site of trade routes and civilizations since the 4th millennium B.C. Many of the events of biblical history in both Old and New Testament periods occurred in this territory. Before 3000 B.C. it was inhabited. During the days of Abraham it was teeming with prosperous villages, cultivated fields, and sufficient water. Then followed a period of destruction by invading armies which reduced the land to desolation and desert. During the days of David to Uzziah, a period from 1000 B.C. to 600 B.C., the Negev was restored to its former beauty and usefulness. Then the cycle continued with years of destruction by marauding armies. Literally a scorched earth policy prevailed until the Nabataean and Byzantine periods dating 100 B.C. to 600 A.D. The Mohammedan conquest again reduced this territory to a desert condition. The Israeli, who now control this territory, are restoring this country to its former usefulness. Dr. Glueck has assisted in the exploration and survey. The water supply so greatly needed and which was developed by the Nabataeans has been discovered.

To those who would understand the history and geography of Palestine in Bible times this book is a "must." It gives understanding and background to the great events and problems necessary for the interpretation of the Bible. This is a very scholarly work that deserves close study. The maps of the Negev are placed on the inside covers of the book. It is well illustrated. One feels as he reads this book as though he is on a tour of this country with Dr. Glueck. His previous books, *The Other Side of the Jordan* and *The River Jordan*, are equally interesting.

E. L. Carlson

Religion and Faith in Latin America. By W. Stanley Rycroft. Philadelphia: Westminster Press, 1958. 208 pages. $3.75.

This book provides a good broad survey of the background and current religious situation of Latin America. The author began service as a missionary teacher in Lima, Peru in 1922. In 1940 he became secretary of the Committee on Cooperation in Latin America, and in 1950 chairman. He is now secretary for Latin America of the Mission Board of the Presbyterian Church U.S.A.

These responsibilities furnish a personal contact in length and depth which guarantees that his treatment is not superficial. His bibliography is good. His insights and evaluations are congenial with most of those of the missionaries and leaders with whom this reviewer has talked in extensive Latin American travels.

Dr. Rycroft presents the history of Roman Catholicism and traces formulation in Spain of that type of Catholicism which was transferred to the new world. He characterizes it as "authorian and dogmatic." His judgments are severe but well authenticated, often by Roman Catholic sources.

The title indicates the basic thesis: Latin America has religion as expressed in outward symbols. It needs—and is receiving from the evangelical witness-faith that changes life as it produces a vital relationship to God through Christ.

The book gives hope to those who plan for increased effectiveness in church and mission endeavor in Latin America; it gives understanding especially valuable to anyone about to begin service in the area, and it provides a better understanding of Catholicism to every reader.

Cal Guy

Studies in the Epistle of James. By A. T. Robertson. (rev. and ed. by Heber F. Peacock). Nashville: Broadman Press, 1959. 200 pages. $2.75.

Few writers among Southern Baptists have been as prolific as the late A. T. Robertson. The writings of few men in the last generation were as widely read and used. It is fortunate that the present generation is to have these works available. This is the second of four such works to be reprinted.

This book was first published as *Practical and Social Aspects of Christianity.* The title fits well the nature of the Epistle of James. In the book there are twelve chapters dividing the text of James and presenting its meaning by use of the very best principles of historico-grammatical exegesis. Every verse in the text is treated. Extended discussion is based often on single words or phrases. Much constructive comparison is made with Paul, the Stoics, and others.

The thesis of James is good works as an evidence of true faith. Though possibly the oldest of the New Testament Epistles, the book sounds a very modern note relative to social life and genuine Christianity. The theme is developed by Dr. Robertson with keen insight, great "common sense," genuine devotion to the truth, and an instinct for preaching values.

It is Dr. Robertson's view that the Epistle was written about A.D. 48 or 49 just before the Jerusalem conference, that it was written to Jewish Christians scattered in the Gentile world outside of Palestine, and that these believers were for the most part poor people struggling for life in the midst of an economic and social environment hostile to their faith. This makes more meaningful the challenge to "good works as a demonstration of faith."

Ray Summers
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Victorious Christian Service. By Alan Redpath. Westwood, New Jersey: Fleming H. Revell Co., 1958. 190 pages. $3.00.

This book contains a series of thirteen sermons based on the Book of Nehemiah by the pastor of the Moody Memorial Church in Chicago. The author was a business executive in England before entering the field of evangelism. He has been pastor of the Moody Church since 1953.

The book is very interesting and inspiring. The author presents some fresh and penetrating insights into the scriptures, and is effective in applying them to our contemporary scene. However, he is often guilty of "spiritualizing" the text. For example, his use of the term *Christian* service to apply to the work of an Old Testament character might be questioned, and in chapter four of his book he builds a whole sermon on the dubious meaning of the names of four men who worked on the wall of Jerusalem. Among his more effective sermons are "Steering Clear of Trouble" and "Some Principles of Revival." Redpath is the author of two other works: *Victorious Christian Living* (Studies in the Book of Joshua) and *Victorious Praying* (Studies in the Lord's Prayer).

Ralph L. Smith

The Christ of the Earliest Christians. By William M. Ramsay. Richmond: John Knox Press, 1959. 156 pages. $3.00.

The author attempts a reconstruction of the earliest Christian thought about Christ. He acknowledges the skepticism of some scholars who have maintained that the Gospels and writings of Paul heightened the stature of Christ and exaggerated his divine attributes. Ramsay examines the sermons of Stephen, Peter, and Paul as found in the Book of Acts in order to demonstrate the earliest convictions of Christianity. The author concludes that the early chapters of Acts do not depict a human genius. Rather, they furnish the materials for the highly complex Christology of the Gospels and other New Testament writings.

The volume is derived from an academic dissertation on the subject which has been put in shorter and more popular form. The author has succeeded in preparing a volume easily read and of benefit to ministers and laymen.

Huber L. Drumwright, Jr.
Pastor, First Baptist Church
Ada, Oklahoma

Babylon and the Old Testament. By Andre Parrot. Translated by Beatrice Hooke. New York: Philosophical Library, 1958. 161 pages. $2.75.

Samaria, the Capital of the Kingdom of Israel. By Andre Parrot. Translated by Beatrice Hooke. New York: Philosophical Library, 1959. 142 pages. $2.75.

These two volumes are in a series of nine published under the title *Studies in Biblical Archaeology.* Eight of these are by Parrot. The previous volumes were: *Discovering Buried Worlds* (an introductory volume), *The Flood and Noah's Ark, The Tower of Babel, Nineveh and the Old Testament, St. Paul's Journeys in the Greek Orient,* by Henri Metzger, *The Temple of Jerusalem, Golgotha and the Church of the Holy Sepulchre.*

The reviewer has carefully studied five of the volumes. They present the important facts of the subjects discussed, with the latest findings of archaeology. Abundant maps and illustrations are used and are placed appropriately. The books are well documented from writings by leading scholars as well as from the writer's own research at the places discussed. The chronological and synoptic tables are according to the latest data.

Each subject is discussed without burdening the reader with unnecessary details. The author has written in a clear and concise manner; yet he gives sufficient information to satisfy the average reader. Nothing important has been omitted that has been discovered to date that will throw light upon biblical history.

The Bible scholar, teacher, pastor, and general reader wanting brief, but accurate, information, will find that these volumes are among the best available on the subjects studied.

E. L. Carlson

The Preacher's Task and the Stone of Stumbling. By D. T. Niles. New York: Harper and Brothers, 1958. 125 pages. $2.00.

It was in 1957 that D. T. Niles, the Ceylonese evangelist, was invited to Yale to deliver the Lyman Beecher Lectures on preaching. His lectures, which compose the present book, have stimulated all who have read them. At first glance they appear to be a study in comparative religion born of the lecturer's experience in preaching to those of the Hindu, Muslim, and Buddhist religions. A closer study, however, reveals a more subtle and powerful thesis. Niles desires to establish that the minister's task is the same with all men—to confront men with the gospel, God's action in Christ for man's behalf, which demands the response of all men alike. This gospel he distinguishes from "religion," making it the judge of all religions, even Christianity. In a skillful fashion, Niles points out the stones of stumbling in this message for the Hindu, the Muslim, and the Buddhist. By so doing he presents the three central points of the preacher's message, the incarnation, crucifixion, and resurrection. An additional lecture defines a proper philosophy of the Christian message in contact with other religions, and a final chapter provides inspiration for the minister as the "context of the preacher's task" is discussed. Many will criticize Niles' ideas of Christianity's "cooperation" with other religions as part of an evangelistic method. No minister, however, who believes in the power of the gospel to confront and save all men will be uninspired by this unique approach to preaching.

Gordon Clinard

A Genuinely Human Existence. By Stephen Neill. Garden City, New York: Doubleday and Company, 1959. 312 pages. $4.50.

Bishop Neill, who spent twenty-three years in India, a part of which time he served as Bishop of Tinnevelly, surveys in this book, history, myth, philosophy, and modern psychological sciences in order to come to a central focal point for the determination of the reality of human existence. Jesus is that point. "Human nature has once been seen in its fulness—in Jesus of Nazareth" (p. 36). This is the only final criterion for facing reality in human nature.

The author then surveys psychiatric problems in a Christian perspective, for example: the problem of man's warfare with himself (Chapter 3), the evil inclinations within man (Chapter 4), man's need for reconciliation with society (Chapter 5), the problem of rebellion against family and society, especially among adolescents (Chapter 6), the problem of flight from reality as illustrated in youth (Chapter 7), fear, frustration, and resentment (Chapter 8), and the way feelings of inferiority and insignificance destroy freedom (Chapter 9).

Throughout the author stresses the theme that Christian faith can provide the only genuinely human existence. This is true because it alone can enable a person to face the total realities of life. Regression from

the realities of life create pathological personalities, from a psychiatric standpoint, and a debased religion, from the Christian viewpoint.

Jesus is not only the revelation of God to man, but, in being the norm of genuinely human existence, he is the revelation of man to himself.

Carl A. Clark

Marriage Counseling: A Casebook. By Emily H. Mudd, et al. New York: Association Press, 1958. 488 pages. $6.50.

This book was written by thirty-eight experts for the American Association of Marriage Counselors. It deals with forty-one cases and the problems which most frequently arise before marriage, during marriage, and when the marriage is ended.

Part one, comprising two chapters, deals with "Marriage in the United States Today" and "Techniques of Marriage Counseling." The latter is quite helpful, especially for counselors who have had limited opportunity for training in the area of marriage counseling.

Part two presents marriage counseling cases as follows: 1. marital adjustment — youthful marriages (personality conflict, in-laws, etc.); dominance and submission in marriage; problems of sexual adjustment; the triangle in marriage, including divorce and remarriage; psychotherapy in marriage counseling (neurotics, immaturity, etc.); marital conflict and family problems; 2. premarital counseling — problems of mate selection, cultural differences, etc.; 3. counseling the unmarried — the middle-aged, single woman, etc.

Part three discusses marriage counseling today and tomorrow, including methods and practices and programs for the future. A number of helpful principles are recapitulated here.

The book provides much interesting and helpful material concerning methods and insights in general marriage counseling. Obviously, it does not propose to present a Christian or religious approach as such. It is compatible with sound Christian principles in most of its studies, but it does not go far enough in offering explicit spiritual guidance.

With this in mind the minister will find these case studies helpful as a basis for sound principles in marriage counseling. Beginning with this basis he will need to go further in giving specific Christian interpretation to marriage and family relationships. The reviewer recommends the book as good supplementary material in pastoral care, but not as the basic, ultimate philosophy of marriage counseling for the Christian pastor in all the areas explored.

Franklin M. Segler

The Social Ethics of Reinhold Niebuhr: A Structural Analysis. By Theodore Minnema. Grand Rapids: William B. Eerdmans Publishing Company, 1958. 124 pages. $3.00.

No one can understand modern theological developments without some acquaintance with Reinhold Niebuhr. This volume by the pastor of the Christian Reform Church at South Olive, Michigan, is an attempt, as suggested in the sub-title, to analyse the structure of Niebuhr's social ethics. There is little effort to set forth the actual content of that ethic. Those who have not been introduced to Neibuhr's thought will soon find themselves lost in the book. On the other hand, those who are acquainted with the writings of Niebuhr will find the book quite helpful.

It is composed of three main chapters: (1) The Agent, (2) The Norm, (3) The Fulfillment. There follows a "Concluding Appraisal," which

is more of a conclusion than an appraisal. The chapters are heavily documented from Niebuhr's writing, particularly from *The Nature and Destiny of Man* with three or four times as many references to these two volumes as to all of his other books combined.

Minnema concludes that the final agent of the good for Niebuhr is the self in the moment of self transcendence, the ultimate norm is love, and the fulfillment of the social ethic is in a consummation on a level above and beyond historical accomplishments. (p. 90).

T. B. Maston

Faith For Personal Crises. By Carl Michalson. New York: Charles Scribner's Sons, 1958. 179 pages. $3.50.

In life's personal crises people need both psychological and theological understanding if they are to find the courage and strength essential for attaining stability. With this philosophy of personal faith in mind the author of these essays presents much sound counsel for people confronted with crucial decisions and responsibilities.

The author presents a brief theology for crucial situations, and then deals with the following life situations: anxiety, guilt, doubt, vocation, marriage, suffering, and death. His material is clear and constructive. Written by a theologian the book is free from the presumptions and claims so often presented by manipulative psychology. Herein is solid nourishing food for thought dealing with man's universal needs. Valid psychological insight and sound Christian doctrine are wed in a delightful manner. The style is brilliant and the content inspiring.

Franklin M. Segler

The Power of God in a Parish Program. By Joseph E. McCabe. Philadelphia: Westminster Press, 1959. 164 pages. $3.30.

The eleven essays which comprise *The Power of God in a Parish Program* are a pastor's testimony to God's way with a dedicated Presbyterian congregation in Philadelphia. In this book which was written after fifteen years in the ministry, the author shares ideas and procedures of church life and work which were developed mainly through the trial-and-error method. He reports the revitalization of the church ordinances, pastoral calling and counseling, visitation evangelism, stewardship, and methods of strengthening the Christian life which were experienced by the pastor and people of his large suburban church. The "problem" or situation is set forth in each chapter, followed by "what he did" and the "results." A few of the author's findings have been in long use by some congregations. Others, such as conducting mid-week prayer meetings in private homes, and the first pastoral call procedures, have a note of freshness and appealing originality about them.

Because of his conviction that the local church is "the frontier" of God's kingdom, Doctor McCabe became a questing and pioneer spirit in an attempt to make the Christian life appealing and heroic to those whom he served as pastor. This book witnesses to the power of God which flooded the author's life and that of his people as they attempted adventurous Christianity in the twentieth century. Though his primary intention was not providing "ideas" for a successful pastorate, McCabe reveals some creative approaches to the pastor's organizing, communicating, and shepherding functions, which other pastors and churches could employ with profit.

C. W. Brister

Beyond Conformity. By W. Curry Mavis. Winona Lake, Indiana: Light and Life Press, 1958. 160 pages. $2.75.

This book is one of the most searching and thought-provoking books written in the last decade. It shows keen insight into current religious problems and provides a solid and forthright answer to those problems. Mavis defines rather clearly the problem facing Protestantism as a culture-Christianity. By this term he means that the standards of society are accepted as normative for the church. Modern Christianity minimizes its uniqueness and has tended to become a well-bred conformity. The contemporary revival of religion is superficial. This is true because it is not rooted in repentance and in a sincere desire to turn to God. Our generation expresses a superficial enthusiasm for Christ but it will not surrender to him.

The author points out that large numbers of unconverted people are joining the churches of America because church membership contributes to respectability. He also asserts that to accept and practice certain religious manners does not make one a Christian. The real need is for changed men. To be changed, men must experience a deep and meaningful repentance, plus a vital faith in God. There is a wholesome New Testament emphasis on the work of the Holy Spirit in the life of the individual. God is more than a spectator in the experience of the Christian. He has an essential role in man's salvation.

C. E. Autrey

Evangelistic Music. By Edwin McNeely. Fort Worth: Seminary Hill Press, 1959. 86 pages. $2.50.

Dr. Edwin McNeely has written a simple and practical guide in a particularized field. For two reasons this little book will doubtless create widespread interest. One is that so little has been written on this phase of church music. The materials contained in the book should be useful in regular evangelistic services of the churches as well as in special sessions of revival emphasis. The other reason that this book is of interest involves the author. Professor McNeely has served for almost forty years in the field of evangelistic music. Such a long period of service alone entitles his to tell what he has found. His many former students and friends will recognize his distinctive points of view and straightforward comments.

Robert A. Baker

And to the Eskimos. By Gleason H. Ledyard. Chicago: Moody Press, 1958. 254 pages. $3.75.

This is an autobiographical report of missionary Ledyard's preaching of the gospel to the Eskimos in the area immediately north and west of Hudson Bay. The report covers the ministry of the author and his wife, another husband and wife team, and Anœ, a faithful, effective, and capable Eskimo convert whom Ledyard trained, Timothy fashion, to assist him.

There are pages of intense interest as the author vividly describes life among the Eskimos. The reader marvels at the physical stamina, Christian grace, and versatile faith of these American born missionaries as they raise and train their own dog team, travel great distances by sled and later by plane, adjust to native dress, igloo shelter, Eskimo food, and endure rugged arctic weather.

Although the book is at points weighty with travel details, it is good reading. One closes it with appreciation for the deep devotion and the measure of effectiveness of these missionaries.

L. Jack Gray

Great Personalities of the Old Testament: Their Lives and Times. By William Sanford LaSor. Westwood, New Jersey: Fleming H. Revell Co., 1959. 192 pages. $3.00.

Professor LaSor of the Old Testament Department of Fuller Theological Seminary has produced in this book a series of informative studies of fifteen Old Testament individuals. The series was previously delivered orally to a Bible study class and tape-recorded; thus the style is conversational and makes for easy reading. Occasional touches of humor add to the enjoyment of reading.

The personalities range chronologically from Abraham to Ezra, Ruth being the only woman included, and are presented in an informal yet strictly biblical manner. A thorough knowledge of the entire field of Old Testament studies is evidenced by the addition of excellent background material. The sketches of the prophets are particularly good. The application of the studies to the present day, with an emphasis throughout on the value of rearing children in a Christian environment, makes the book more than just informative.

The author's footnotes constitute an excellent study. A brief evaluation is given of each book in his bibliography. Since the book is nontechnical, critical problems which arise are handled with brevity, but the sound manner in which this is done will be appreciated. The fifteen Old Testament personalities are seen in a clearer light as a result of these studies.

Robert O. Coleman

A New Heaven and a New Earth. By Archibald Hughes. Philadelphia: Presbyterian and Reformed Publishing Company, 1958. 233 pages. $3.75.

Archibald Hughes was born in Johannesburg, South Africa, in 1905. He moved to Australia in 1923. He was associated with the Plymouth Brethren during his early years of Christian experience and was ordained by this group. In 1950 he became a lecturer in the Wesleyan Bible College in Melbourne. Hughes has also enjoyed a "fruitful Bible ministry," principally among the Baptists of Australia.

This book is arranged in two parts. In Part I the author defines "the blessed hope," and discusses the Old Testament revelation of the hope, the New Testament fulfillment of the hope, and such themes as the seed and the serpent, the Abrahamic blessing, the kingdom, the throne of David, the church, the new covenant, the new humanity, and the eternal inheritance.

Part II is composed of a series of questions which naturally evolve from such an investigation. In this section Hughes points out that many writings leave the reader "millenium minded," whereas the great need is a consciousness of eternity and its transcendent spiritual values.

V. E. Gideon

Dispensationalism in America. By C. Norman Kraus. Richmond: John Knox Press, 1958. 156 pages. $3.00.

Kraus, a Mennonite minister, formerly a pastor but presently a teacher in the Bible Department of Goshen College, discusses the rise of contemporary dispensationalism in America in Part I of *Dispensationalism in America.* The author begins this section with the contribution of John Nelson Darby, continuing with the contributions of S. H. Cox, Henry M. Parsons, William E. Blackstone, A. J. Frost, James Hall Brookes, C. I. Scofield, and others.

Part II is devoted to the relation of dispensationalism to premillenialism. One entire chapter is devoted to "Scofield's Sythesis." Kraus con-

cludes that "dispensationalism has been a reactionary movement from its inception," which reflects its initial characteristics in contemporary dispensationalism. The author has succeeded in presenting in concise form a subject which attracts much interest.

V. E. Gideon

The Rebirth of the State of Israel. By Arthur W. Kac. Chicago: Moody Press, 1958. 387 pages. $3.50.

The re-establishment of the State of Israel after two millennia has again raised the question relative to the significance of this nation in the history of the world. This book written by a doctor, the son of Orthodox Jews, who is himself a convert to the Christian faith, is one man's attempt to deal with the question. The author forcibly presents Israel's claim as the instrument of God in the redemption of the world. To fulfill her role in redemption, Israel must again be placed in the "land of promise," the title of which she holds because of God's own right of ownership.

Dr. Kac discusses very objectively the elements that are retarding the rebirth of the nation. These elements include anti-Semitism, liberalism within the Jewish Church, the legalism of Orthodox Judaism, intermarrage, and the religious dominance of the state. It is the opinion of the author that the trends of Jewish history will one day bring the Jews to the place where they will acclaim Jesus as the Messiah. The rebirth of the nation is a vital part of that process along with the attendant suffering.

While Israel, according to the author, has been displaced as the center of world history, this has been that she might learn certain lessons. The events that culminate this learning process coincide with the end of the first Christian era. Jesus Christ will return. Israel will be permanently restored, and the nations will be converted to God. Israel's first mission —to receive, write, and preserve God's word—having been fulfilled, she will then engage in her second—the conversion of the world.

The book is very forcibly written and is well documented. It is unique in that it is the work of a Jewish convert to Christianity, who seeks to solve the Jewish problem by having them eventually receive Christ as the Messiah.

D. David Garland

Commentary on Daniel. By Jerome. Translated by G. L. Archer, Jr. Grand Rapids: Baker Book House, 1958. 189 pages. $3.95.

This first translation into English of one of the most important works produced by the Church Fathers on the writings of the Old Testament prophets was accomplished by G. L. Archer, Jr., professor of Biblical languages at Fuller Theological Seminary. The worth of the commentary, originally in Latin, as well as the quality of the work done by the translator, is indicated by the fact that the manuscript won for Dr. Archer the Certificate of Award presented by the Christian Research Foundation for notable work in the field of theological and biblical research.

The edition used for translation was J. P. Migne's *Patrologiae Cursus Completus: Series Latina,* Vol. XXV. For the sake of convenience, Professor Archer has consigned the copious notes of this edition to an appendix in his volume. The guiding purpose of the translator was "to combine the ideal of accuracy with that of readability." He has made every effort to cast the English into a form similar to that which Jerome would have used had he composed his work in our language. Dr. Archer

is adequately qualified for such a task as he is proficient in Hebrew, Aramaic, Greek, and Latin.

The nature of Jerome's work is best described in words from the preface to his Commentary: "But now it is time for us to unfold the words of the prophet himself, not following our usual custom of setting everything forth in detail with an accompanying detailed discussion, but rather employing a certain brevity and inserting at intervals an explanation of only those things which are obscure." Jerome did not digress from this plan, and his comments though brief are lucid. One cannot but wish, however, that he had been less brief, particularly in matters pertaining to history.

This commentary has high value for the academic world and is peculiarly valuable for research. Pastors who are tired of "milk" and hungry for "meat" cannot afford to miss it. All who are uncertain about the interpretation of the Book of Daniel (and who isn't?) will be helped by the use of this volume.

T. Miles Bennett

The Christian Shepherd. By Seward Hiltner. New York: Abingdon Press, 1959. 190 pages. $3.00.

While Dr. Hiltner is sensitive to the pastor's organizing and communicating functions, the perspective of his present discussion is the pastor's role as shepherd. This he sees as "the solicitous and tender and individualized care" by the pastor of the members of his congregation. He presents the congregation's opportunities for group-to-group "mutual care of souls," as well as some basic principles of shepherding in one-to-one relationships. The pastor's responsibility for shepherding the individual through the various developmental phases of life is discussed in the concluding chapter. This might have been presented earlier in the discussion as a creative frame of reference for pastoral care.

Approximately one-half of the treatise is devoted to the actual process of shepherding in such areas as the family, organization men, housewives, rebels, and the bereaved. There is an enlightening discussion of the influence of class structure on parishioners' unique needs and on the pastor's specific ministry in the light of those needs. Dr. Hiltner has included relevant literature, adequate illustrations, and fresh, applicable case history materials in order to strengthen his discussion. Though some may not care for the "breezy style" of the book, it has a conversational tone and a readable simplicity which makes its contents lucid and helpful. The pastor who is interested in helping persons "from within" will profit from a careful reading of this book.

C. W. Brister

The Gospel of the Incarnation. By George S. Hendry. Philadelphia: The Westminister Press, 1958. 174 pages. $3.75.

The author is the distinguished Charles Hodge Professor of Systematic Theology at Princeton Theological Seminary. His reputation as a theologian of note was established by his two previous volumes, *God the Creator* and *The Holy Spirit in Christian Theology.*

The present volume is a richly rewarding study of the doctrines of Christology and soteriology. Since "incarnation" is popularly used with reference to Christ's person only, the title is misleading and unfortunate. Hendry spells out his main thesis clearly, which is "that the Christian gospel, which is for our salvation, resides in the total fact of Christ, and that it is inevitably distorted if it is made to hinge in an exclusive manner on one element, such as his birth or his death" (p. 115). With enviable acumen he scores the fragmenting efforts which seek to locate the essence

of the gospel at Bethlehem, or in Galilee and Judea, or at Calvary, or at Pentecost. He contends that each of these is indispensable to the total fact of Christ. "The gospel of the incarnation is to be seen," he insists, "not in Christ's consubstantiality with us, but in his co-existence with us, . . . in other words, Christ saves us, not merely by the constitution of his person, but by the life he lived among us" (pp. 166-67).

This is a uniquely rewarding volume. It is filled with discriminating analyses of the theology of the fathers, of the important differences between Eastern and Western orthodoxy, and of the contributions of such theological giants as Aquinas, Calvin, Schleiermacher, Barth, and Bultmann. Again and again clues are suggested which open new doors to a fuller understanding of the doctrine of Christ's person and work. The book is brief, which in itself is remarkable considering the usual verbosity of contemporary theologians. But its importance is out of all proportion to its length.

W. Boyd Hunt

The Promise of Science and the Power of Faith. By M. Holmes Hartshorne. Philadelphia: The Westminster Press, 1958. 143 pages. $3.00.

The fact that ours is a culture determined by the technology of the modern sciences can hardly be disputed. The launching of the "sputniks" has dramatized that fact. M. Holmes Hartshorne, professor of philosophy and religion at Colgate University, Hamilton, New York, in this book examines the historical tension between science and religion. He argues that the essential issue of our day is between a secular faith in man's capacity to control nature and Christian faith in God. The struggle of our time is *faith* against *faith*, and not science against faith. In a day when "sputniks are circling the earth and men in high positions are calling for more science in our educational curriculums, the question of whether science can save us becomes more than ever acute" (p. 7).

Hartshorne urges an adequate appreciation of the modern sciences, but he warns against "scientism," an uncritical dependence upon scientific method which results in a naive workshop of theology. Differing with some of the author's theological perspectives will not prevent one's profiting greatly from this book.

Milton Ferguson

A Handbook of Christian Theology. Edited by Marvin Halverson. New York: Meridian Books, 1958. 380 pages. $1.45.

There are one hundred and one good reasons every pastor should possess this book and they are those one hundred and one articles which comprise this little volume. In a technical and specialized age dictionaries and manuals are indispensable. This work is the best such tool for understanding contemporary theology.

The jargon of the theologians from myth to neo-orthodoxy is explained by those qualified to do so. There are seventy-one contributors, each a specialist in the area of his specific article. One of the most helpful features of the work is an identification of the various contributors with their attainments and qualifications. The select bibliography appended to each article is well worth the price of the book. It is encouraging to see works such as this put in the popular form of the "paper back" book.

Southern Baptists will find in this work the ablest expression of what theologians of other groups are thinking. It is hoped that the volume will find wide circulation among laymen seeking to understand better the complex theological scene. This work ably fulfills its aim of being a "record of the theological situation of the twentieth century" (p. 6).

W. L. Hendricks

The World of the Old Testament. By Cyrus H. Gordon. Garden City, New York: Doubleday & Company, 1958. 312 pages. $3.95.

This is a revised second edition of the author's *Introduction to Old Testament Times,* published in 1953. In this present volume the author has sought to fill in some of the gaps which reviewers found in his former work. He has succeeded in producing one of the finest books on the Old Testament to appear in recent years.

Professor Gordon is admirably suited to produce such a work as this. He is an eminent linguist in both the fields of Hamitic and Semitic philology. Furthermore, he has spent several years in the Near East digging and studying the ruins of ancient civilizations. From this background has come an extraordinary capability to assay and evaluate the ever growing amounts of material coming into the hands of biblical scholars.

Perhaps the most important contribution of this book is its correlation of the material from the Aegean (East Mediterranean) world with the already well established Egyptian and Mesopotamian sources. In this the author has brought new light on many areas of the Old Testament which have needed illumination. At every turn the text is fully documented from the latest, reliable sources. Pastors will find this a concise yet comprehensive survey of the latest thinking concerning Old Testament times.

William H. Rossell

The Great Awakening. By Edwin Scott Gaustad. New York: Harper & Brothers, 1957. 173 pages. $3.00.

Here is a fine summary of the New England aspect of the wide-sweeping religious revival in the second quarter of the eighteenth century. Dr. Gaustad's style is succinct and interesting. Hardly a word is wasted, even in the personal philosophizing of the author. His figures of speech are delightfully satisfying.

One hesitates to suggest omissions in a large picture so well drawn and so richly colored, particularly since the thing omitted would probably only be noted by a denominational historian, and in no way detracts from the thesis involved. For Southern Baptists the Great Awakening in New England had tremendous significance through the injecting of a new factor in both the theological and practical areas. One of Whitefield's Connecticut converts from Congregationalism was Shubael Stearns. With Daniel Marshall, his brother-in-law, also a Whitefield follower, Stearns revolutionized Baptist life in the second half of the eighteenth century. A short paragraph, or even a sentence, in one of Gaustad's two chapters on the results of the Great Awakening could have related the New England movement to an extensive and fruitful movement in the South.

Robert A. Baker

Helping The Teacher. By Findley B. Edge. Nashville: Broadman Press, 1959. 181 pages. $2.95.

The author's primary aim is to provide help for volunteer teachers in the areas of methodology and principles of teaching. The chief agency for the improvement of teaching in the Sunday school is the weekly officers and teachers' meeting. The content of the book is geared especially for use in the Wednesday night teacher improvement period. All workers concerned with teaching in a local Baptist church will find valuable help in this book.

The volume is divided into two major divisions. The first division entitled, "Helping the Teacher Plan a Lesson," reviews the fundamental principles for effective Sunday school teaching. Guidance in formulating

aims is given; steps in lesson preparation are discussed; and an emphasis on teaching for conduct response is made. The second division entitled, "Helping the Teacher Use a Variety of Methods," is more practical in nature. A comprehensive discussion on the use of the following eight methods of teaching is given: question and answers, discussion, lecture, story or illustration, role playing, project, nonprojected visual aids, and projected visual aids.

Leon Marsh
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Western Asceticism. Edited by Owen Chadwick. Philadelphia: The Westminister Press, 1958. 368 pages. $5.00.

This is the twelfth of twenty-six volumes in the Westminister Series entitled, "The Library of Christian Classics." Like its companion volumes, *Western Asceticism* is a collection of source materials in accurate and readable translation. In addition there is a brief but excellent introduction to the rise of asceticism within Western Christianity. One might question the wisdom of the publishers in devoting a whole volume to a subject of such questionable importance and interest, especially in view of such slight treatment of the Spanish Evangelicals and the Anabaptists in Volume XXV of the series, entitled, *Spiritual and Anabaptist Writers.* It is understood that some treatment of the subject was necessary in rounding out the series.

William R. Estep, Jr.

Jesus Christ and Mythology. By Rudolf Bultmann. New York: Charles Scribner's Sons, 1958. 96 pages. $1.95.

Rudolf Bultmann, a German theology professor who strongly opposed the Nazi domination, is today one of the most widely known figures in the field of New Testament study. A violent controversy has been raging for several years in theological circles concerning his insistence that the New Testament must be "demythologized" if the Christian gospel is to be meaningful today. This little book is an explanation of his position and the reasons for it.

The New Testament writers, Bultmann argues, lived and thought within the framework of a pre-scientific world view. They proclaimed the kerygma, the good news of God's saving act in Jesus Christ, in metaphorical and mythical forms taken from contemporary Jewish Apocalyptic and Gnostic redemption myths. Such "imagery," including the ideas of an atoning death, an individual historical resurrection, the miracles, virgin birth, and pre-existence of Jesus Christ, must be "demythologized" and reinterpreted to modern man. Obviously, Bultmann's radical demythologizing will receive little appreciation from those who believe in an actual historical incarnation of God in Jesus of Nazareth.

It must be said to Professor Bultmann's credit that he insists that the Christian gospel involves a personal decision or response. It demands a radical turning from the pursuit of security in the things of this visible, tangible world (repentance, a "cross-experience"). Modern man must cast himself completely upon the grace of God (faith, a "resurrection-experience"). The crucial question involved is whether Bultmann's "demythologized" gospel has sufficient historical content to bring modern man to such a saving experience.

Milton Ferguson

Biblical Interpretation. By E. C. Blackman. Philadelphia: The Westminster Press, 1957. 212 pages. $3.00.

The early portion of this work is concerned with the meaning of revelation and biblical authority. However, the main thrust of the volume deals with principles of biblical interpretation. Rabbinic exegesis of the Old Testament, the allegorical interpretation of the early church fathers, the efforts of the medieval period, and the Reformation come under consideration each in its turn. The next section is an examination of modern criticism and an emphasis on the historical factors involved in revelation. Perhaps the most interesting chapter is the last in which the author suggests canons of exegesis which he feels should guide the biblical expositor today.

The indices seem especially well prepared and valuable for a volume of this size.

Huber L. Drumwright, Jr. Pastor, First Baptist Church
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The Weekday Lessons from Luke in the Greek Gospel Lectionary. By William D. Bray. Chicago: The University of Chicago Press, n.d. 72 pages. No price given.

An investigation of the textual character of a portion of the lectionary system as a contribution toward establishing the meaning and value of the lectionary for the purposes of textual criticism. Based on the author's Ph.D. dissertation.

Curtis Vaughn

Christians and the State. By John C. Bennett. New York: Charles Scribner's Sons, 1958. 302 pages. $4.50.

This is a major work by one who is well known in this field of writing. It is the author's belief that the greatest current threats to man come from the political realm, that political problems are the most fateful problems of the day. He anticipates that problems in the area of church-state relations are most likely to become more acute in the days ahead. Faced with the need for a Christian ethic in the area of public affairs, the author seeks in this book to set forth the theological basis of the state itself, to deal with the nature and function of the state, and to relate the Christian faith in its fullness to political problems in the United States.

It is the author's belief that in a religiously pluralistic nation such as the United States it should be clearly understood that the state's position is one of neutrality in relation to the traditional faiths. However, this is not to imply that the state is indifferent to religion or its relevance to the affairs of the state. One of the greatest contributions of the book is the section dealing with the nature and function of the state. The author takes issue with Brunner who views the state as the "agency of compulsion," and who also tends "to draw an absolute distinction between even just forms of compulsion and the work of love" (p. 45). "The state," according to Bennett, "exists to promote order and security but also justice and freedom and welfare" (p. 50). The healthier nation will find it necessary to use the least force in serving these ends.

The author is undoubtedly right in stating that some of his conclusions will not be wholly acceptable to a majority of Baptists. However, his friendly regard for Baptists is indicated as he says, "If any Churches become lax on matters affecting their freedom they get a strong reminder from the Baptists who are in a special way watch-dogs concerning the freedom of the Church, and it is good to have them perform this function" (p. 212). Baptists and others will read this work with profit, for it deals quite adequately with some of the major issues of the day.

C. W. Scudder

Books Received

When You Lose a Loved One. By Charles L. Allen. Westwood, New Jersey: Fleming H. Revell Company, 1959. 61 pages. $1.50. A brief book of real comfort by a popular Methodist pastor.

The Faith of the Church. By Karl Barth. New York: Meridian Books, 1958. 174 pages. $1.25. A paperback commentary on the Apostle's Creed.

Epic of Donner Pass. By Ruth Marshall Bowlen. 96 pages.

Billy Graham: Man of God. By George Burnham and Lee Fisher. 63 pages.

This Way to Happiness: Psychology for Living. By Clyde M. Narramore. 63 pages.

Power and Peace in Prayer. By R. A. Torrey. 63 pages.

A Doctor's Casebook in the Light of the Bible. By Paul Tournier. Translated by Edwin Hudson. 61 pages. Westchester, Illinois: Good News Publishers, 1959. 50c The five books listed above are all paperback condensed books for reading in one evening. The purpose is to provide literature of a religious nature at a very reasonable price.

At the Lord's Treasury. By Carlton C. Buck. St. Louis: The Bethany Press, 1959. 192 pages. A series of devotional thoughts or worship services on stewardship.

The Mind and Faith of A. Powell Davies. Edited by William O. Douglas. Garden City, New York: Doubleday & Company, 1959. 334 pages. $4.50. A collection of religious and secular writings by "an unrepentant liberal."

A Treasury of Christian Teaching. Edited by George T. Eggleston. New York: Harcourt, Brace and Company, 1958. 289 pages. $3.95. Christian parents may find good material in this book for family worship. Sunday school teachers would also be helped by the book.

Romance in Christian Marriage. By W. Clark Ellzey. 126 pages.

What Divides Protestants Today. By Hugh T. Kerr. 124 pages.

Miracles: A Preliminary Study. By C. S. Lewis. 125 pages.

Mixing Religion and Politics. By William Mueh. 128 pages.

The World Crisis and American Responsibility. Analyses by Reinhold Niebuhr. Selected and edited by Ernest W. Lefever. New York: Association Press, 1958. 50c These are a part of the series called Reflection Books and are another attempt to provide for religious leaders some of the very best literature at a very reasonable price. The purchase of all of these would be a good investment for any pastor.

Encyclopedia for Church Group Leaders. Edited by Lee J. Gable. New York: Association Press, 1959. 617 pages. $7.95. A series of chapters by different writers covering practically every aspect of the educational program of a church.

Counterpoint: Kenneth Burke and Aristotle's Theories of Rhetoric. By L. Virginia Holland. New York: Philosophical Library, 1959. 127 pages. $3.75.

Sir, I have a Problem. By R. Lofton Hudson. New York: Thomas Y. Crowell Company, 1959. 144 pages. $2.50. A reprint of some of the more popular articles by the former pastor of the Wornall Road Baptist

Church, Kansas City, who is now director of the Midwest Counseling Center.

The Holy Spirit and the Holy Life. By Chester K. Lehman. Scottdale, Pennsylvania: The Herald Press, 1959. 220 pages. $3.50. An examination of the relation of the Holy Spirit to the Christian life. The author is head of the Bible Department and Professor of Theology at Eastern Mennonite College near Harrisonburg, Virginia.

The Lordship of Jesus Christ. By William H. Pape. Chicago: Moody Press, 1958. 160 pages. $.50. A paperback.

We Prepare and Preach. Edited by Clarence Stonelynn Roddy. Chicago: Moody Press, 1959. 190 pages. $3.25. Sermons by a number of leading ministers, including Dr. R. G. Lee, along with a discussion of their method for the preparation of their sermons.

Man in Search of Immortality. By Charles R. Salit. New York: Philosophical Library, 1958. 181 pages. $3.50.

Evidence of Tradition. By Daniel J. Theron. Grand Rapids, Michigan: Baker Book House, 1958. 130 pages. $3.95. A reference type book of real value to scholars. This volume gives selected source material for the study of the early church including the New Testament period itself.

The Thorn of Arimathea. By Frank G. Slaughter. Garden City, New York: Doubleday & Company, 1959, 317 pages. $3.95. Another novel centered in biblical times by a popular writer.

Sermon Substance. Ralph G. Turnbull. Grand Rapids, Michigan: Baker Book House, 1958. 220 pages. $3.50. 104 sermon suggestions for an entire year of preaching.

The Prayers of the Bible. Compiled by Philip Watters. Grand Rapids. Michigan: Baker Book House, 1958. 328 pages. $3.95.

The Gospel and Christian Education. By D. Campbell Wyckoff. Philadelphia: Westminster, 1959. 191 pages. $3.75. The sub-title describes the book: A Theory of Christian Education for Our Time. The author is a professor at Princeton Theological Seminary.

The Ecumenical Movement and the Faithful Church. By John Howard Yoder. Scottdale, Pennsylvania: Herald Press, 1959. 41 pages. 50c. A brief statement from the Mennonite viewpoint.

New Testament Parallel Edition. New York: Thomas Nelson & Sons, 1959. 527 pages. $3.50. Has Revised Standard Version and King James Version in parallel columns.

Teachers' New Testament with Notes and Helps. Grand Rapids, Michigan: Baker Book House, 1959. 655 pages. $3.95. A reprint based on American Standard Version.

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